

The
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MISSIONS**

Our Mission In Mexico

A Survey By Bishop Creighton

With Other Special Articles

**THE FUTURE OF RELIGIOUS EDUCA-
TION IN CHINA**

By the Rev. F. L. Hawks Pott, D. D.

*President of St. John's University,
Shanghai*

LAUSANNE IN RETROSPECT

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The Spirit of Missions

THE REV. G. WARFIELD HOBBS
Editor

KATHLEEN HORE
Assistant Editor

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THE RIGHT REVEREND FRANK W. CREIGHTON, D. D.
Bishop of Mexico

Our Mission in Mexico

A Survey of the Politico-Religious Situation
Accompanied by Some Account of the Work
of Our Church in the Republic Today

Civil and Religious Conditions Reviewed

Mexico Under Article 130 With Special
Reference to the Status of the Church

By the Right Rev. Frank W. Creighton, D. D.

Bishop of Mexico

A GOOD rule for friends of Mexico to observe is, "don't generalize." Distances in Mexico are great. Changes are kaleidoscopic. Conditions and problems in different parts of the country vary and are met in different ways.

It would not be entirely fair to estimate the political capacity of the United States by an election in any one city, or the national religious trend by a few erratic cults. Nor is it fair or reasonable to make generalizations about Mexico's political or religious ideals or policy based on reports from any one locality or of any sporadic occurrences.

Those of us who live in Mexico and have the additional privilege of visiting various parts of the country learn, after a time, that while Mexico is a political entity, at present working out a great principle, she has not the advantage of any such cohesion as, for instance, the United States enjoys. Mérida, the capital of the State of Yucatan, can be reached from Mexico City only by a twelve-hour trip by rail and a two-day voyage on the Gulf.

Mexico is engaged in an ambitious road building program and the Government is pushing it with commend-

able speed; but there are still great sections of the country almost isolated from the centers of population. Mexico's system of railroads, reaching out fan-like from Mexico City, has done much to make for homogeneity, and the recently completed Southern Pacific route through Guadalajara will bring the northwestern coast states into closer communication with the capital, but between the outspreading lines are vast, almost inaccessible mountain areas which in part explain Mexico's forty-seven Indian language groups and two hundred and fifty dialects.

Then, too, tenaciously held state rights and the powers of governors of states, far exceed anything we are familiar with at home. The state governor is a powerful local figure. He, or the general in the state, is the center of a strong political organization which frequently gets out of control. And it is a characteristic of the Mexican that his sentiment crystallizes about an individual rather than an idea. All of which creates infinite difficulties for a government which is engaged in applying a program of well defined national principles to a situation fraught with such physical, cul-

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THE ROMAN CATHOLIC CATHEDRAL IN MEXICO CITY

This beautiful building facing the Zócalo is built upon the site of an old Aztec pyramid. Begun in 1573 it was finished in 1667. It is now closed



—Photo by Burton Holmes, from Ewing Galloway, N. Y.

THE NATIONAL MUNICIPAL PALACE IN MEXICO CITY

This building occupies the east side of the Zócalo. Over its main gateway hangs the liberty bell of Mexico, rung at midnight of each September 16th by the President

tural, as well as political, impediments.

I have made it a rule, since coming to Mexico, to keep severely aloof from the beguilements which that program offers, save as it affects and applies specifically to the work of our Church. The social and economic aspects and the opportunities for service offered would seem to amply justify an attempt to share in it. But unfortunately previous activities of the Roman Church in Mexico in political, social and economic affairs, have not made a happy impression on the minds of Mexicans and the dictum of the hour, either written in the Constitution and Code or clearly implied, is that clergymen must confine themselves to the task which, happily, is the one for which they were ordained.

No one who lives in Mexico doubts for one moment that the Government is in earnest in its determination to make effective that part of its program which affects religion. Whatever may have been the charm of the old regime, whatever its benefits, whatever hold it may have had on the uneducated and simple-minded masses, the fact remains that, judged by the advances made in other nations under other religious influences, Mexico has "somewhat against" her religious leaders and their methods. She has seen the Church grow rich while the people remained in poverty. She has seen her desirable parishes fall into the hands of foreign clerics while the native ministry served in such humble cures as their capacity warranted. She has seen great areas of her richest land gradually fall into the hands of the Roman Church while the *ejidos* (public lands) disappeared from the villages which once owned them. She has seen her presidents pass through the streets unnoticed while the people knelt as the archbishop rode by in his carriage. She has felt the force of that Church's irresistible political pressure and, time and again, Mexico has yielded in shame to a power

stronger and more subtle than her government. Nor do Mexicans ever forget that the French invasion was aided and abetted by the Roman Church.

It is not to be wondered at, then, that when the proletariat came into their own with the present revolutionary government, there was a reaction against the policy of the then dominant Church which has led to the laws and regulations whose extreme rigor and unusual character, in the minds of many people, make them destructive of all religious influence in the Republic.

Article 130 of the Constitution states that the law recognizes no corporate existence in the religious associations known as Churches; state legislatures may determine the maximum number of ministers of religious creeds, according to the needs of each locality; ministers of religious creeds may not criticize the laws of the country, authorities or Government in general; they have no vote, and will not be eligible to office; they are legally disqualified to inherit by will from ministers of the same sect or from any other person to whom they are not related by blood within the fourth degree. It is necessary to be a Mexican by birth in order to be a minister of any religious creed in Mexico, and the infraction of any of the preceding provisions will never be the subject of a trial by jury.

Furthermore every minister must register with his local authorities and in some cases pay a burdensome tax before he may officiate.

From the time of the adoption of the Constitution in 1917 until the beginning of this year no enforcement law making these provisions strictly applicable had been adopted. They simply stood as a warning and as a definition of government policy. Before the last Congress adjourned, however, the long expected *Reglamento* was adopted and published in the *Diario Oficial* of January 18, 1927.

In anticipation of this action and rather than submit, the Roman Hier-

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—Photo by Ewing Galloway, N. Y.

POPOCATEPETL FROM SAN MIGUEL HILL

The highest of the two snow covered mountains which overlook Mexico City. It is an extinct volcano. The name Popocatepetl means "Smoky Mountain," but it no longer smokes



THE MOUNTAIN KNOWN AS IXTACCIHUATL OR "THE WHITE WOMAN"

So called because of its outline. This is also an extinct volcano overlooking Mexico City. It is 16,960 feet high, only 580 feet lower than Popocatepetl

archy on August 1, 1926, ordered the suspension of all ministerial functions in their churches and have proclaimed themselves in open and active opposition. The government is just as determined that the constitutional provisions shall apply. The two strongest forces in Mexico are at grips and neither seems disposed to yield.

The most amazing thing in connection with the whole situation is the utter apathy of the people. Of the more than 15,000,000 inhabitants of Mexico only 89,167 profess themselves non-Roman, and yet the action of the government in assuming entire control of the religion of Mexico, even to deciding how many priests are to be assigned to a given area, has met with merely sporadic opposition. As a matter of fact, although the vast majority of Mexicans are nominally Romanists, the hold the Roman Church has upon their sympathy and allegiance is not sufficient to awaken the interest one might expect in these peculiar circumstances. The ceremonies, many of which may be traced back to their pre-conquest, pagan origin, they like. But the plight of their priests and hierarchy, the fact that they are conducting their own services and are without priestly ministrations, save for the rich who have them in private and can afford to pay for them, excites but mild resentment except when fanned by aggressive leaders.

In our work in the state of Jalisco we have met such a spirit of fanaticism that two of our laymen have been killed and two of our missions are temporarily closed. Armed bands, said to be directed by the Archbishop of Guadalajara, are in the field against the government.

On the other hand, we have missions in villages where masses have been said but once a year for many years back, and where people don't seem to care whether or not they have that one. I have one village in mind where the local Roman congregation asked the

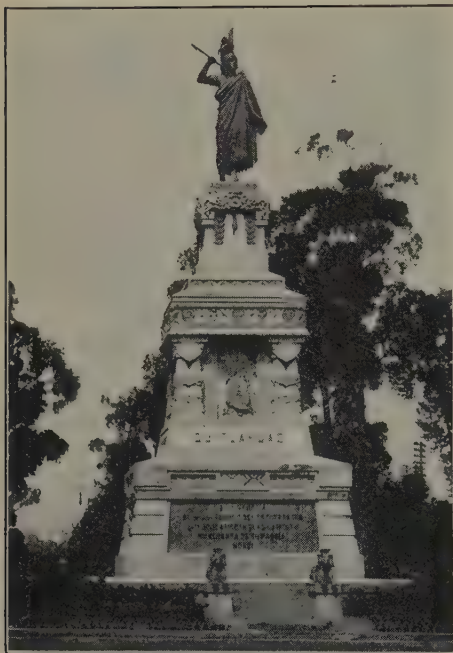
priest, who lives in another village only nine miles away, to celebrate for their local feast. They had little to offer and that little was not enough to interest him. When this news came the villagers opened the church, had their own procession and service, and then sent word to their priest that in the future he needn't bother about coming, they could get along very well without him.

While the unusually harsh treatment accorded devoted clerics must excite the sympathy of all who realize that they are fighting for principle, and the desire of many faithful and devoted Romanists for the services of their Church and the consolation of the Sacraments which are denied them by the act of the Roman hierarchy in refusing to sanction compliance with Mexican law, must touch the hearts of all Christians, yet the lethargy of the masses, who are overwhelmingly in the majority, indicates that their deprivation is not the vital thing one might expect. In my travels throughout the Republic, especially in rural sections, I find the prevailing attitude one of complete indifference.

President Calles is quoted as saying that liberal Catholics are with him in his program. That may be true, but my experience in Mexico leads me to believe that a liberal Romanist is simply one who has lapsed, or whose father has lapsed before him. He shoots off rockets on Holy Cross day and enjoys it, but that is about all his Churchmanship amounts to. If his wife wants to go to Church he won't prevent her, but he himself would scorn the idea. And, in Mexico, his name is legion.

From the moment the ship in which I sailed from New York touched Havana, that is from the day Archbishop Mora del Rio preached his sermon in the cathedral at Mexico City registering his disapproval of Article 130, the situation has been acute. The government's answer to that sermon was

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TWO OF THE FINE STATUES ON THE PRINCIPAL BOULEVARD OF MEXICO CITY

The statue on the left is Cuauhtemoc, the Indian emperor who defended this site against the Spaniards. The statue on the right commemorates the establishment of the Republic



—Photo by Burton Holmes, from Ewing Galloway, "N. Y.

MONUMENT TO BENITO JUAREZ IN MEXICO CITY

The hero of Mexico was of unmixed Indian blood, the son of a peasant. He studied law, became governor of his native state and finally president of the republic

quick, sharp and undeviating. Today the churches of Mexico are closed save where lay services, usually conducted by a woman, are held. Practically all foreign clergy have been expelled; with the exception of five or six Bishops, the members of the hierarchy, including the Archbishop of Mexico, are in exile. In Jalisco and several other points there is sporadic armed opposition; everywhere there is an undercur-

rent of rumor and criticism pro and con, but in the main Mexico goes on the even tenor of her way without religious influence or direction and seems to be enjoying her vacation. The old religious regime has refused to fit into the new order. The new political order has decreed that it must. Meanwhile life goes on as usual under sunny skies. What will be the outcome? *Quien sabe!*

The Situation of Our Church in Mexico

During the excitement attendant on the closing of the churches last August one of our teachers at Hooker School said to me, "How are we going to teach these girls ethics and a respect for the laws of their country when we ourselves by our presence here are breaking the laws of Mexico? It were better for us and more consistent as Christian leaders to close our schools and churches and go home where we are wanted, where the laws protect us and where we can do the same amount of good without this strain and worry."

Such a query propounded in good faith brings up the whole question of the worth-whileness of our work and its character. Are all our efforts being vitiated by the government's attitude and are we doing our people a harm because we continue our work despite the provisions of the Constitution? Such questions are of great importance to us both here and at home, and they ought to be answered, but they have a very limited interest to Mexicans in general.

Recall that out of over 15,000,000 people in Mexico only 89,167 profess themselves non-Roman, a proportion hardly large enough to be a factor in the situation. The vast majority of the people of Mexico don't know we exist. When our presence here is recognized it does not add to our sense of self-importance. Some time ago a member of one of the well-intentioned good-will

groups who come to Mexico every so often for ten days or two weeks to "study" the situation and who then return to the States to speak and write with such emphasis out of their profound experience asked a Cabinet officer how the new laws affected the Protestant schools. He replied, "They, i. e. the Protestant schools, are of such little importance that we pay no attention to them." A rather humbling reply. During the course of a conversation with a government official he said, "I want you to understand that we have nothing against you, i. e. the Episcopal Church." I replied, "Yes, but it is very evident that we have gotten in the way." He said, "Yes, unfortunately you have."

EXCEPTIONS NOT MADE

As a matter of fact, when the Constitutional provisions and the religious laws were first promulgated I do not believe the non-Roman bodies were ever thought of. At least the Constitutional provisions would indicate that we were not considered. While the letter of the law concerns us and may be applied at any time, its purpose simply reaches over us to the fulfillment of the one great object, viz., the release of Mexico from the domination of an organization which the Government regards as an incubus that must be torn loose before there can be any real progress or advancement.

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—Photo by Burton Holmes, from Ewing Galloway, N. Y.

THE COMMERCIAL MUSEUM IN MEXICO CITY

This is a modern institution designed to encourage education in better trade methods and to promote commercial intercourse with foreign countries



—Photo by Brehme, Mexico City

THE DON QUIXOTE FOUNTAIN IN CHAPULTEPEC PARK, MEXICO CITY

This is said to be the loveliest spot in the Federal District. The cypress trees in the background were here when Cortez conquered the Aztecs

If we come within the scope of the law that is our misfortune. Exceptions cannot very well be made for our benefit; certainly the Government is not going to be diverted from its purpose in order to make special arrangements for us, incompatible with its fixed policy, which might in any way jeopardize the complete success of that policy.

So then the first answer to our question is that the Constitution does not really mean to harm us or interfere with our work. True, we come within its purview as it applies to religious corporations, ministers and Church property, but with no such intention as it applies to the Roman Church. We have never been wealthy or dominant nor have we been, in the slightest degree, a political factor in Mexico.

In the second place, although we believe the above to be true we have made a conscientious effort to obey every provision of the religious laws. Our clergy have registered as required. And by so doing our Mexican clergy have made real sacrifices for their Church which ought not be allowed to pass unnoticed. These devoted missionaries in order to serve their people and to be examples in obedience to the laws of their country have divested themselves of citizenship, i. e., the right to vote, the right of inheritance as provided in Article 130 of the Constitution, the right of trial by jury for infraction of the provisions of Article 130 and the fundamental right to criticize the Government or authorities. Nevertheless, by their devoted and patriotic action they have made it possible to bring the Episcopal Church in Mexico well within the law of the land. No member of the Church need feel that he is engaged in the slightest infraction of the law when he attends her services or avails himself of the blessed privilege of her Sacraments. And we feel that we have pursued the right course in this respect. We are here to serve our people and to present the

Gospel of the Christ as this Church has received it. We have no quarrel with the Mexican Government, nor has the Government any cause for complaint against us as to our present or past behaviour. In fact, our mutual relations have always been and are of the most cordial and friendly character.

COMPLIANCE WITH LAW

Furthermore, our property has been declared, inventories of the contents have been made and the committees of citizens appointed as the law requires. In the case of the Hooker School we have received an incorporation number and are under Government inspection. Our most serious problem at Hooker has been the discontinuance of religious instruction. I do not believe for one moment that there is the slightest fundamental objection to the kind of religious instruction our Church imparts in her schools. But here again distinctions cannot be made and it has been necessary to dismantle our Chapel and discontinue definite religious instruction pending the erection of a Chapel separate from the school which our pupils may attend of their own volition.

The case of the foreign congregations and clergy was frankly an anomaly until the Mexican Congress at its last session passed the *Reglamento* of Article 130 with a transitory provision enabling foreign clergy to register at the request of ten members of their congregations for a period of six years. During this period the law provides that Mexicans by birth must be educated to serve the said foreign congregations. Peculiarly, the burden of providing and imparting the required theological education rests upon the committee of ten. By a naive gesture preparatory, collegiate and seminary requirements with consents of vestrys, standing committees and Bishop are all swept aside. But, nevertheless, *Transitorio* No. 1 evinces a sincere effort to make room for foreign clergy,

who are not antagonistic to the Government, to serve their congregations. And it is also a significant evidence of the Government's oft repeated statement that it is not anti-religious. All our foreign clergy are registered and have received certificates from the department of *Gobernación* authorizing them to officiate in Mexico.

Finally, while much has been said about Article 130 and Mexico's avowed purpose to crush all religion, little attention has been given to the fact that the Constitution of Mexico definitely and distinctly recognizes freedom of worship and provides for it. Article 24 of the Constitution says, "Every man is free to profess the religious belief he desires, and to practice the ceremonies, devotions and other acts of

his sect, either in the temples or in his home, when such practice does not constitute a transgression of the laws. Every public religious act should be celebrated inside the temples which are at all times under the supervision of the authorities."

With such assurance as this we may assume that the Episcopal Church in Mexico is not only provided for but welcomed. Frequent official and unofficial statements have verified that assumption. We, as a Church, are peculiarly fitted to make a contribution to Mexico's sure progress, a contribution Mexico will accept and is accepting as an evidence of good will extended in the fraternal spirit of Him in Whose hands alone are the destinies of men and nations.

English-Speaking Work Outside Mexico City

FOREIGN work in Mexico may not have the glamour, the interest or the dangers of native work, but it is nevertheless of vital importance and has far-reaching results. How would you like your boy, for instance, just graduated from college or technical school, to come to Mexico as an employee of one of the great oil companies, as a mining engineer or chemist, or to assume any of the positions open to men of courage and pioneering spirit in this great Republic, if you felt that his coming meant that hereafter he would be forever cut off from the influence of his Church? Or, wouldn't you be a bit distressed to have your daughter the wife of such a young adventurer if you thought she were to hear no more the familiar words of the services you have taught her to love? And the children! What of the children? It isn't a happy thought.

Your Church, however, is not going to neglect your children nor your children's children in Mexico. Not if She can help it. It is true there are many places where there are English-speak-

ing colonies to whom we are unable to minister just at present. But they are in our thoughts and in our prayers and we are sure that God will enable us to reach them and minister to them. We have a proverb in Mexico, *Poco a poco*, which means "little by little." There are obvious difficulties which cannot be met by aggressive action. There are careers and fortunes at stake which make men hesitate to put their names to petitions asking for clerical ministrations. And no foreign clergyman may officiate until a petition signed by ten people asking for his services has been filed with *Gobernacion* (the Department of the Interior) and a favorable reply received.

Fortunately, however, there is no need of apprehension and some of the leading and most influential foreigners in Mexico have signed the petitions which enable us to carry on the work of the Church among English-speaking people in Mexico City, Pachuca and Tampico.

Just recently I sent a form of application to a colony of forty families in Micos in the State of San Luis Potosi,

OUR MISSION IN MEXICO



BISHOP CREIGHTON (RIGHT), THE REV. H. O. NASH AND CHOIR AT PACHUCA

There are six hundred English-speaking people living in or near Pachuca. Mr. Nash has built up a wonderful organization in St. George's, especially among the younger members

and only last week I received a letter from a representative business man in the city of San Luis Potosi advising me that the colony in that important city were taking steps to file a petition asking for the services of a clergyman. We hope this example will be contagious and that before long it can be said with truth that we are in some way or other reaching all the reachable foreign population.

Meanwhile we may take pride in our three centers of English-speaking work which are a blessing to the faithful and a challenge to the wavering.

Christ Church Cathedral, in Mexico City, is a self-supporting parish and does not come within the scope of this article. It ought to be said, however, that its ministrations have reached multitudes of Britishers and Americans to whom it is a tie which binds to all that was noble and good in the home lands. Its Sacraments and rites have brought consolation to the lonely and the discouraged and the bereaved, and joy and strength to thousands who, for a time at least, have made this city in the clouds their abiding place. Dean Peacock visits the American and British Hospitals regularly and finds his services constantly in demand. In

addition the cathedral is a parish church to the cathedral congregation. The Church-School has just made a Lenten Jubilee Offering of \$200 pesos Mex. On Easter and Christmas or any festal day there kneel at the cathedral altar men and women and children who represent every part of the English-speaking world.

Our work at Pachuca, which is partly missionary and partly self-supporting, was begun in 1921 by Archdeacon Watson. Previously Bishop Aves had conducted a service and one or two had been held by the Rev. Arthur Mellen for the English-speaking colony. Originally an effort had been made by our Methodist brethren to combine native and foreign work but, as has always been the case, with little success. When Archdeacon Watson went to Pachuca it was with a tacit understanding that the native work was to remain in the hands of the Methodists and we were to be responsible for ministrations to the Colony. The Archdeacon continued in charge until the appointment of the Rev. Harry O. Nash in 1923.

Today it would be hard to find a mission of greater activity or usefulness or a clergyman more beloved by

his people. Pachuca, which is about sixty miles north of Mexico City and the capital of the State of Hidalgo, is said to be the largest silver mining camp in the world. In it and the camps adjacent are 600 English-speaking people. Of course they are not all of our communion, but St. George's Church is their church. In Real del Monte, six miles away and 10,000 feet up, the colony is largely Cornish and Wesleyan, but they come down to St. George's for service and they have a Woman's Guild which works for the Church and helps with all the activities. Santa Gertrudes, San Rafael and Maravillas contribute their quotas to the congregation.

I do not know whether Mr. Nash possessed all the qualities of organization and leadership he displays when he first came to Pachuca, or whether they developed with the scope of his work, but I wish you all at home might see the wonderful things he has accomplished. He has turned a stable into a beautiful church, a storehouse into a parish house, another into a well-equipped gymnasium. He has built a great concrete swimming pool and completely renovated his rectory. If you were to step inside the high walls on a Sunday morning you would find children in classes all over the place and evincing a training in religion and a knowledge of the Bible which is truly remarkable and the result of consecrated and indefatigable effort. All the children go to church, where they receive a little special message before they are dismissed.

During the week there are meetings of Scouts, Camp Fire Girls, Rangers and Blue Birds, gymnasium classes and classes in chemistry for the young people and a Bible class for adults. In addition to all this there are organized hikes through the beautiful mountains and overnight camps, with Mr. Nash always leading his young people and very often with Mrs. Nash accompanying him as his able assistant. In

Pachuca the concentration is on the young people and children. Not that the fathers and mothers are neglected but, unfortunately, when they are English-speaking and in Mexico *they are neglectful*. The children are eager and responsive. The unfortunate part of it is that by and by they are sent away to school or college and the harvest is not for us. But they have been given a bent towards good things. They know the Church and her ways, they have had contact for years with people who stand for God and His righteousness and we feel that He will bless the harvest whoever may reap it.

Christ Church, Tampico, is the only English-speaking work in the great oil fields where there are thousands of Americans and Englishmen. It too serves all denominations and our beautiful church was built with money given by people who wanted services in English.

When the Rev. Eugene Bigler went from Monterey to Tampico to undertake this important work he found the congregation worshipping in a Masonic hall. Now, due to his efforts and leadership, we have a large plot of ground located in one of the best sections of the city on a most desirable corner, with a beautiful stone church which, next to the Cathedral, is our most valuable possession in Mexico. Now the congregation are hard at work raising a fund to build a much needed parish house. Ultimately the scope of this work will be greatly enlarged. Mr. Bigler has plans under way for work at the Huasteca and Aguila Terminals and at Ebano and Panuco in the oil fields.

Unfortunately, while there is a considerable English-speaking colony in the city of Tampico, the great numbers who are out in the fields are so far away from the city that it is almost impossible for them to be considered available as members of the congregation. Sometimes, however, they come in. Last Easter a young English boy



BOY SCOUTS AND CAMP FIRE GIRLS AT ST. GEORGE'S CHURCH

Until Mr. Nash began his work in Pachuca there was nothing either in the way of religious or physical training for these fine boys and girls, most of whom are Americans

who had promised his mother before he left home that he would make an Easter Communion got up before dawn and rode in an auto from his camp to reach the Church in time for service. After the service he said, "Now I am happy and can write to my mother the thing which will make *her* happy."

Christ Church has a good Church-school, a Woman's Auxiliary and a part in the United Thank Offering. On the vestry are a group of representa-

tive Americans whose interest in their Church is the assurance of its ever increasing importance and usefulness.

By and by we hope to add San Luis Potosi, Monterey and Chihuahua to our list of active foreign missions and perhaps God in his own good time will enable us to add to the privilege of a large native work the additional blessing of ministering in larger measure to those who are bound to us by ties of race and blood.

Work Among Native Congregations in Mexico

ONE of my first official acts in Mexico was a visit to the native congregation at San Pedro Martir. Here, as in many other places, we found evidences of the devotion and fervor of the people. The Church of St. John the Baptist was twice destroyed in the Revolution and each time rebuilt by the congregation as soon as it was safe for them to return to their homes. It is not large enough now for all who want to attend.

At Xochitenco we have a loyal and devout congregation in charge of the Rev. J. A. Carrion, one of our oldest priests. For over six years during the Revolution very few services could be held here, but the people remained faithful. They are well organized with a vestry, clergyman, secretary and treasurer and were among the first to

pay their missionary appropriation for this year.

One of the most interesting native stations is that at Xolox, also served by Mr. Carrion. Xolox is one of the oldest villages in Mexico, settled, the inhabitants claim, by Indian kings before Toltec days. On my first visit there the little chapel was packed to suffocation. A choir of young people had come in from Huitzuila, a nearby village, where we have many native Church people. The organist was a graduate of Hooker School. Xolox is one of our oldest stations and the little church is built in the yard of an aged man of ninety-eight who was one of the founders of the mission. At this place the village schoolmaster brought some thirty children to greet me. He said that under the law he was unable



SOME OF THE CHILDREN WHO GO TO ST. ANDREW'S SCHOOL, GUADALAJARA, MEXICO
The Rev. Lorenzo Saucedo, who stands at the back, assists the Rev. Efraim Salinas in the care of this school which gives an industrial education

to invite them to attend service, but fully half of them stayed, with the permission of their parents.

Besides the missions mentioned we have work at Popotla under the charge of the Rev. Ruben Salinas. At Mimiapan, Santa Maria Tlalmimilopan and San Miguel el Alto we have missions under the direction of the Rev. L. Y. Caballero. At the latter place local disturbances make the work difficult, but at Mimiapan and Tlalmimilopan we have flourishing congregations, both of which are building new churches.

At Nopala we have a church, hospital and school in charge of the Rev. Samuel Salinas, who also ministers to several surrounding congregations.

Our hospital at Nopala is not functioning, but Mrs. Samuel Salinas, the wife of the missionary there, has established a dispensary and first aid station at her home where she ministers to scores who come to her for help. During the year she has treated over one thousand cases. Some of the people who come are able to pay small amounts for medicines and material used, but as the vast majority are in

abject poverty the work carried on by Mrs. Salinas is largely one of Christian love. She is a devoted and consecrated woman.

St. Andrew's School at Guadalajara is doing good work in the education, academic, agricultural and industrial, of young men and boys under the efficient direction of the Rev. Efraim Salinas, ably assisted by the Rev. L. J. Saucedo. Such useful trades as printing and blacksmithing are taught here and the farm connected with the school materially reduces the cost of maintaining it.

One of the most difficult problems connected with my ministry was happily solved by bringing, with the permission of the Government, a number of young people from various native congregations in the vicinity of Mexico City to the Cathedral for confirmation. Last Trinity Sunday I had the pleasure of confirming fifty-one candidates from eight different native congregations. Recent enactments and interpretations of the Constitution have widened the scope of my work among Mexicans and give promise of its more fruitful prosecution in the future.

Hooker School Praised by Mexican Government

For Fifty-two Years It Has Rendered Increasing Service to Girls of That Country

By Jean McBride

Acting Director of Hooker School, Mexico City

ONE could not do justice to Hooker School in much less than a volume or tell its whole story to those who have no understanding of the problems of Mexico and the Mexicans, although once inside the big green iron gates it is not unlike a boarding school in the United States. Our girls in their white middy blouses and blue skirts (the school uniform) are a splendid-looking group. We have fifty-two boarding pupils ranging in age from six to twenty-three. There are about 170 day students and the contrast between their nondescript attire and our trim white middy blouses explains the need of teaching "clothes" to Mexicans.

Our school uniform includes even underwear, for the real Mexican keeps all her clothes on with horribly tight strings around the waist—most detrimental to the health and figure. It is tragic to think that even the commonest of our living arrangements are foreign to many of the girls—such things as toilets, bathtubs, nightgowns, or fresh air. They learn standards of living here that they cannot keep up when they go home. Our only hope is that when these girls grow up and have homes of their own they will attempt to maintain them on a higher plane than those they knew in their childhood.

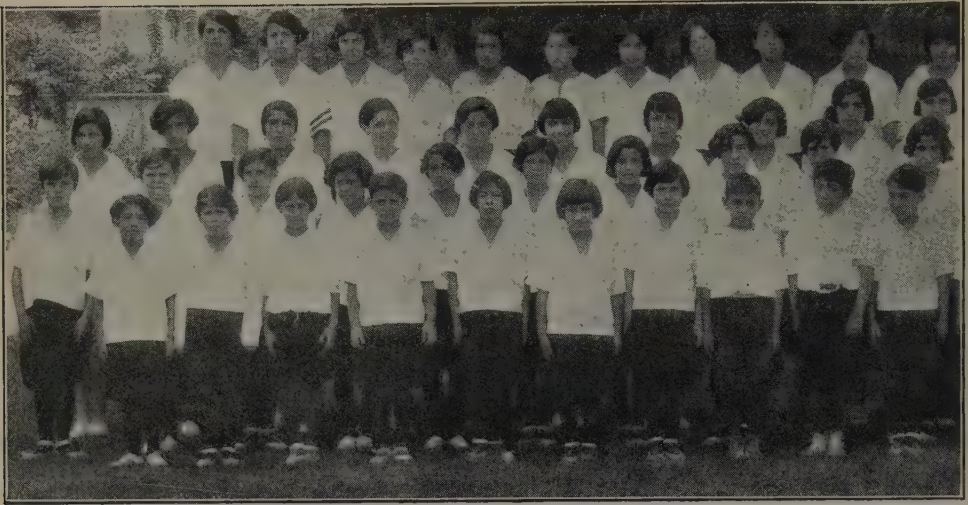
Until two months ago we had an open sewer in the street in front of the school. Every day there were crowds of women washing (?) their clothes, their hair, their babies, and even their puppies in this filthy water. One

wonders that they do not all have typhoid—or that the clothes they are wearing appear even as partially clean as they do. The latter is probably due to the marvelous bleaching properties of the Mexican sun. As to the typhoid, well, statistics are not available for that. But it is commendatory that they *do* attempt to wash their clothes and themselves. Their houses have no water, and naturally one is not over generous with a supply that must be carried any distance in an old kerosene can.

But after you have walked the four odorous blocks from the plaza of Tacuba we think you would consider the effort well worth while.

You have to stop a moment at the huge iron gate to ring for Gil, the *portero*. Every place in Mexico is kept consistently locked. We follow the rule, even though we have a pair of police dogs with a rather bad reputation. Once inside, there are wide green lawns, huge trees, many flowers, and a long, low building that fairly welcomes one. The first thing that strikes you is the glorious beauty of the flowers, just now coming to their height with the beginning of the rainy season. The snapdragons, columbines, poppies in all colors, stocks, roses, pansies, iris, carnations and many more that I can't name, are indeed compensation for those four blocks from the plaza.

Colegio Hooker, as the Mexicans call it, is now as large as it can be without additional buildings. The dormitories are crammed, the classrooms far more



ONE HALF OF THE GYMNASIUM CLASS AT HOOKER SCHOOL, MEXICO CITY, 1927

This picture and the one on the opposite page taken together give an excellent idea of what Hooker School is doing for boys and girls in Mexico City

than full, and the teachers doubled up with three and four in a room. There is only one upper school classroom. The other classes meet in a corner of the corridor, in the dining room, or outdoors under the trees. We haven't even an infirmary where cases can be isolated unless some teacher vacates her room and permits its use for a part-time infirmary.

In Mexico there are only six elementary grades, instead of eight as in the United States. Very few children, except those of the upper class, ever get beyond the sixth grade. A peon considers reading and writing an ample education. There are four years of work in the upper school. Our girls may take their choice of Commercial, Domestic Science, Normal, or Preparatory Departments.

We are affiliated with the Government schools in that we use certain required textbooks and the Government inspectors give the final examination. It gives the school more prestige if the children have their Government credentials as well as their report cards and so promotions are the same as in the Government schools. Our inspector has been most commendatory in the

kind praises he has given our classroom work.

Deaconess Newell dreams of gradually giving our graduates training for a year or two in the States so that Colegio Hooker may have native teachers in all the departments without lowering scholastic standards. Of course, this necessitates scholarship endowments for the girls, since none of our girls have parents who can afford to pay for education in the United States. We have nine *beca* or scholarship girls in the upper school, and four more who can pay only part of their tuition. Imagine board, room, and education for fifteen dollars a month—thirty *pesos* is the equivalent of about fifteen dollars, and that is the charge here. Hermelinda Reyes, who has been in the school from childhood, has had a year at Teachers' College, Columbia, and this year has charge of the fifth grade. She has certainly demonstrated the worthwhileness of the experiment. Next year we hope to be able to send another girl who is a normal senior this year.

What shall I tell you for "interest stories" about the children? Unfortunately some of the stories are not such



THE OTHER HALF OF THE GYMNASIUM CLASS AT HOOKER SCHOOL, MEXICO CITY, 1927
Boys under twelve are admitted to the gymnasium class and both boys and girls are very proud of their uniforms

as can be told to Sunday School classes. Amelia, for instance, is only four years old—one of those all too common unfortunates in Mexico who has no legal father. The mother, barely eighteen, works to keep the baby in school. Estela Wheeler is our only little blonde. Estela is eleven, in the fourth grade, and exceptionally quick and bright. Her mother is dying in a charity hospital—the father refuses to own Estela or her little brother.

There is Maria, a tiny mite, who has been with the school nearly three years. She spends even the long vacations at the school because she has no mother—although Maria says in Spanish, “my mother doesn’t love me.” In reality it is a stepmother who has room neither in her heart nor in her home for Maria. Maria’s English is splendid, for she is naturally quick and the American teachers make a lot of her. Her father comes about once a month to pay her tuition. Every article of clothing, every possession of hers, has been purchased for her by some one at school. True, her father pays for her uniforms, but there is nothing personal. No one ever brings *dulces* (sweets) or *juguetes* (toys) for Maria. Yet Maria

is, without exception, one of the best little sports in school, she has the sunniest disposition and is always enthusiastically ready for anything, be it work or play.

I think that if there is one place more than another that we enjoy showing to visitors it is Dormitory E. This is the dormitory for our littlest *internas* (boarding pupils). For instance, there is Amelia, the baby; curly-haired Salua, serious little Marina, whose mother is in far-off Chiapas; Berta and Elida, whose fathers are dead and whose mothers teach school; Luz, whose stepfather will not have her at home; Maria, who has neither mother nor father, and helter-skelter Adriana. Magdalena is the oldest and she is only eight.

As to the future: dormitory room for one hundred boarding pupils, an isolated infirmary, classrooms adequate for four hundred children, a gymnasium where we can teach health and hygiene—these are what we are looking forward to as the result of Birthday Thank Offering. If you could see the children and the homes they come from you would be positive that Hooker School is worth it.



CHILDREN OF "THE SCHOOL OF TRIUMPH," MEXICO CITY

Senorita Davalos and her sister who give their services to this school are recent converts to our Church. They have just brought the children to service in the Church of San Jose

Children in Mexico Taught by Example

"Short Street of Triumph" Leads to School
Having Teacher With High Ideals

By the Ven. William Watson

Archdeacon in Mexico

IN THE days before the teaching of religion was prohibited in educational institutions the children of a mission school in Mexico City were gathered about a visitor when the clergyman in charge interrupted the conversation by saying "As it is time for service we will send the children home."

"Send them home? Do they not attend the services of the Church?" "No, you see they are all Roman Catholics."

"But you have Church teaching in the day school, do you not?" "No, because the children would not come if we did."

"What do the children pay for their schooling?" "Nothing!" It being decided that the Church's money was not being used properly, the school was

closed temporarily as seemed best.

Another school was visited and the teacher, new to the country and its ways, was full of enthusiasm but admitted the lack of definite religious teaching and said, "We will teach by example. If I can only teach American cooking and American ideals that will be a great work." The hearer could remember the conductor calling out "twenty minutes for dinner," remembered that he belonged to a race of dyspeptics and faintly asked, "What are American ideals?" The silence was long and painful.

Then another journey was taken and the writer's steps were led along the street of Cuauhtemotizn into the street of Nezahualcoyotl and then into the *Callejon del Triunfo* (the Short Street of Triumph). Do I hear you pro-



A FESTIVAL DAY AT "THE SCHOOL OF TRIUMPH," MEXICO CITY

The children dressed in their best are leaving the sacristy of the Church of San Jose after a service. Senorita Davalos stands at the right

nounce the names? It would be safe to offer to double your Easter offering if you can do so. A low doorway led into a rambling court and after knocking at a little green door opening on a narrow alley way the visitor was ushered into a little patio full of flowers and in a room opening off this was a group of about forty little boys and girls, undernourished and showing all the sorrow and misery of the city poor. The greetings were like those of all Mexicans, full of grace and rare courtesy. "What do the children pay for their tuition?" the visitor asked, "they seem very poor." "Some pay 10, some 20 *centavos* a week." "If you had help, would you be willing to have religious teaching in the school and take the children to Church?" "Yes, gladly," said the Mexican teacher.

Shortly after, on Thursday morning, a procession could be seen winding its way through the streets of unprouncable names and dangerous traffic to the Church of San Jose de Gracia where a service was held. The numbers increased until finally 120 children could be seen in the church

singing lustily and with good courage. They learned to sing the *Kyrie*, Creed, *Gloria*, *Sanctus* and *Agnus Dei* and the delightful hymns that the Spanish have for children. It was a triumph and another school was started. It seemed as if a great era of prosperity was to begin for the Church.

But alas! the new religious laws put an end to the singing of hymns and prayers in the school and the lovely procession to the church for service. But the teachers are able from time to time to bring some of the children on Sundays, and the mothers come with them to help them sing and see them offer their flowers, and so the school in spite of all difficulties is far from being a short triumph because it is still keeping its contact with those who need the Church so badly. The Señorita Davalos is a recent convert to the Church and has a jealous love for it and wants to see it grow and prosper so her "example" is felt. Her ideals are Mexican of the highest type and so are effective. As for cooking—the poor children eat what they can get and many of them are still hungry.



SENORITA JOSEFA ROMERO TEACHING AT THE HOUSE OF THE HOLY NAME, MEXICO CITY
A group of newsboys are receiving instructions in Spanish and arithmetic from Miss Romero, who earns her living by teaching in a Government school in the morning

Helping the Very Poor in Mexico City

The House of the Holy Name
 Succors Both Old and Young

By Maude H. Creighton

Wife of the Bishop of Mexico

This account of a work in which Mrs. Creighton is much interested was originally written for *The Missionary Magazine of The Young Churchman*. We reprint it by permission.

THE object of the House of the Holy Name in Mexico City is to help the very poor. It is part of our social service program. For this reason it is situated in a section where the people are very poor indeed. The streets are filled with poor people, and in every house live many families, and so many children! In His Name our House of the Holy Name helps the little children, and the older people so that *their* children may have a better chance.

The outside of the house is not pretty. There is a pulque shop under our classrooms, sending out horrid smells, ugly noises, and worst of all, drunken men and women.

Like most Mexican houses, it is built on the street, with an inside court, or *patio*, which gives light and air and

sunshine to the house. So, when we come in through the dark entrance, we find a paved court below, and above a wide *terrazza*, up an old stone stairway, with lots of green plants and flowers in pots to make it bright and gay. The rooms which open on the stone-paved court below are occupied more fully than we like, partly by people who are employed by the school, and partly by people who are being helped.

The upper floor opening on the *terrazza* is used for classrooms and the living quarters of the school family—five teachers and five orphans—who know no other home. It is very crowded. We need more room very badly. There are thirty-two living in the house, and our five teachers sleep in one room. If we could buy the house we could get

OUR MISSION IN MEXICO

rid of the pulque shop, and use that space for classrooms.

I shall not tell you much about the classes in the later afternoon and evening for those who must work all day. There are fifty grown people who come then to learn to read and write, to cook or sew, or to learn any other subjects which would be taught in the average elementary school. We even have a class in English. They are so eager to learn that some have been able to read, write and do simple arithmetic in three months.

I know the tiny ones would interest you most, as they do me. The little brown faces, the shining black eyes, and the eager delight with which they do little tasks are most appealing.

They come both morning and afternoon, no half-day sessions, because they like it. They don't even want to go home at five o'clock. We have sixty children in the kindergarten (the youngest is three years old), thirty-eight in the first grade, and twelve in the second grade. The teachers work from eight o'clock in the morning until nine at night. The Señorita Romero, our *directora*, teaches in a government school in the morning, so as to have more money for our House of the Holy

Name. Do you know any one else who does that sort of thing?

I want to tell you a little about some of the five orphans. Not one of them has any one in the world to look to for protection but our people. Little Petra had a mother who died in a hospital, and at midnight, all alone, she came to the House and asked to be taken in. Evaristo, eight years old, slept in the streets at night with a drunken mother. He was taken in a long time ago by our House, and his mother has never been seen since.

I know you would love the little Mexican children. They are good. I never have known such quiet children. They smile but seldom laugh aloud. They learn very quickly. One day when we were there they learned three verses of a little hymn, tune and words, in about fifteen minutes, and sang it joyously.

We cannot teach them about our Church, for teaching religion is forbidden in all schools in Mexico. Many of them go to our Church School at San José on Sunday but not all of them. But we are obeying our Lord's command, bringing them in from the byways and highways, in His Holy Name.



EXHIBITION DAY IN THE HOUSE OF THE HOLY NAME, MEXICO CITY

The grown people are eager to learn trades by which they may earn their living. Some of the work done in this class showed painstaking skill



MAP SHOWING ROUTE OF BISHOP ROWE'S AIRPLANE VISITATION

Bishop Rowe Flies to Point Hope

Episcopal Visitation by Airplane Astonishes Eskimos Who Eagerly Await Their Bishop

By the Right Rev. Peter Trimble Rowe, D. D.

Bishop of Alaska

I HAD expected to devote the entire summer to making my triennial visit to Point Hope, following the usual route of steamer to Victoria, B. C., then by U. S. revenue cutter at the end of July to Point Hope, returning to Nome early in September, but on my arrival in Nome I found that it was impossible to get to Point Hope this year by water. The only other possibility was the air. This mode of Episcopal visitation is expensive but it was the only way to keep my appointment with Archdeacon Goodman and his Eskimos. As I have traveled over Alaska on foot, with dogs, canoes, small boats, gas boats, steamers, railroads, autos, etc., and the airplane was the only method I had not used, it seemed a fitting climax to use it at last.

I left Nome by airplane on August 3 and arrived at Point Hope, a dis-

tance of 700 miles, next day. It was a great experience. The Point Hope people were excited; it was their first view of an airplane. On August 5 we took the air for Nome again. In spite of its brevity my stay in Point Hope was a fine and helpful visit. I confirmed a class of thirty prepared by Archdeacon Goodman. I had the pleasure of receiving and forwarding to the Church Missions House, \$50 as the gift of the Point Hope people on account of the Church's Program for 1927. The real significance of such a gift as that can only be understood by those who know something of the poverty of the Eskimo people and the precarious life they lead in search for food and fuel. It is not too much to say that every one of those dollars represents at least an equivalent of \$20 from the average member of our Church.

What Will Be the Future of Christian Education in China?

A High Authority on the Subject
Finds the Question a Difficult One

By the Rev. F. L. Hawks Pott, D. D.

President St. John's University, Shanghai

In reviewing the work of the academic year, 1926-27 at St. John's University, Shanghai, Dr. Pott first gave an admirable outline of the political situation as it existed in mid-summer of 1927. This was followed by a summary of the year's work in the University and a consideration of the outlook for Christian Education in China.

THE college year began on September 8, 1926, under auspicious circumstances, with an increase in registration, and it looked as if St. John's would recover the ground lost by the trouble in 1925.

I arrived back in Shanghai on September 20 after a year's furlough and received a most cordial welcome. My first work was to take up plans for reorganization of the university. A plan was drawn up for bringing into existence a Board of Directors, representative of the mission, the Chinese Church, the alumni and general public, and for giving more administrative authority to the Chinese.

Owing to the taking of the Wuhan center by the Nationalist forces in October, Bishop Roots and Bishop Gilman were unable to attend a meeting of the Board of Control to pass on the proposal. Furthermore, it became apparent that the plan contemplated would not satisfy the requirements put forth by the Kuomintang party. It was deemed wise, therefore, to hold the matter in abeyance and take no steps in regard to reorganization until the arrival in China of a commission from the Department of Missions in the United States. At first the commission was expected to reach Shanghai in June, 1927, but later the visit was postponed until the autumn.

It became necessary to close the first

term early in January, as hostilities between the Northern and Southern forces broke out in the neighborhood of Hangchow and seemed about to spread to Shanghai. After careful deliberation it was decided to open the university on the date appointed for the beginning of the second term. It appeared at that time as if the Northern forces were sufficiently strong to hold Shanghai for a considerable period.

At the beginning of the new term the postponed examinations of the first term's work were held, and then the regular work was begun.

The collapse of the Northern forces, to which I have already referred, took place unexpectedly, just as we had settled down to work, and the Southern armies marched into Shanghai on March 21. There was great excitement and great sympathy manifested for the Southern cause. A brief holiday was given for celebrating the occasion, and the awkward question arose as to whether the university should maintain strict neutrality or raise the Kuomintang flag. After consultation with the United States Consul-General it was decided that as an American institution we could not raise the flag of a government not yet recognized by the United States.

During the holiday period the outrage in Nanking occurred and it was

then determined to suspend the work of the university for the balance of the term. One of the reasons for arriving at this conclusion was a threat on the part of the students who took part in the exodus of 1925, who now study at Kwang Hua, to take over St. John's forcibly, and put it under Chinese administration.

When it was finally known that the commission would not reach China until some time in the autumn of 1927 the Council of Advice recommended that all the educational work of the Mission, with the exception of the Schools of Theology and Medicine of St. John's University, should be suspended for a year.

In regard to the School of Medicine a proposal has been made for the formation of a Union School in which St. John's and the Hunan-Yale Medical School would be partners and other units would be added later. For the time being the school would be affiliated with St. John's University, but as soon as it could obtain the necessary financial support it would become an independent institution and take the place of our school. It was hoped that subsidies for the school might be obtained from the China Medical Board and the British and American returned indemnity funds. From recent advices we learn that the trustees in the United States of Yale-in-China, for financial reasons, are unable to coöperate in the plan and therefore the prospects of carrying it out are extremely dubious.

Satisfactory progress had been made in all departments during the period we were in session.

I would like to call attention to the fact that the student body as a whole was not led away by radical agitation and did not attempt in any way to interfere with the administration of the institution. This is in marked contrast to what has taken place in other schools and colleges.

It has been my custom in previous

reports to outline our plan for the future and to point out in what ways St. John's might be further developed. In place of the optimistic forecast which I have usually given I must write this time in a much more sober mood.

We are now forced to ask the questions:

1. Has the development of the Christian college as a branch of mission work been a mistake?

2. Has the day arrived when it should be discontinued?

In regard to the first question we need only say that with all our shortcomings we have accomplished something of value to the Church in China.

The second question is the more important. Has our day of opportunity passed, and considering the present attitude of the Nationalist Government in China, would it be wise to withdraw from the educational field and leave the future development of education in this country entirely to the Chinese themselves?

As to the future, as I see it, there are three possible courses of action.

(1) There is the policy of compliance with all government regulations, turning over the administration and control of the college to the Chinese. The plan most generally favored is the one that has been adopted by the Canton Christian College (Lingnan University).

The following is a general outline of the new agreement.

(a) A Board of Directors has been appointed, the majority of whom are Chinese. There are six foreign members, three nominated by the Board of Trustees in New York (hereafter to be referred to as "the Founders"), and three nominated by the Board of Directors, and confirmed by "The Founders."

(b) The property and buildings have been leased to the Board of Di-

rectors for a term of five years at a nominal rent of \$1.00 Mex. per annum.

- (c) A Chinese President has been elected and two Vice Presidents, one Chinese and one foreign.
- (d) The New York trustees (now known as "the Founders") undertake to continue the support of the American teachers whose contracts extend beyond July 1, 1927, and as their contracts expire will reappoint them or secure suitable substitutes. The persons selected by the American Founders shall not be reappointed without the written consent and approval of the Board of Directors.

This plan is advocated on the grounds:

(a) that it is a friendly policy manifesting the desire on the part of American Christians to help China in the educational field, where the necessity of assistance is still so great.

(b) that it will advance the cause of Christianity in China, inasmuch as the foreign staff will have the opportunity of exerting a Christian influence on the lives of the students.

(c) that it will in course of time develop into an institution that will derive its entire support from Chinese sources.

It is certainly an interesting experiment and one that should be watched carefully. The principal difficulty in connection with it is that its control may pass in course of time largely into the hands of non-Christian directors and government officials, and that its Christian character may become merely nominal.

(2) The second possible course of action is that of permanently closing up our Christian colleges and abandoning the attempt to provide higher education under Christian influence. There is much in the present situation that is so discouraging that we are tempted to think this is the only wise policy. The attitude of the government towards

Christian institutions is definitely unfriendly, and the avowed purpose is to bring them under complete control of the educational authorities. There is danger of the schools being converted into agencies for political propaganda, and of their being deprived of all religious and academic freedom. According to the statements that have been issued the only real difference between the private Christian college and the government college would be that the former would largely derive its financial support from the Christian Church in America.

Furthermore, it is pointed out that there are many difficulties in handing over our larger institutions to Chinese administration. The number of Christian Chinese of sufficient educational experience to act as presidents of Christian colleges is small, and even when such men are found it would be difficult for them during these abnormal times to resist the outside pressure by the student union brought to bear upon them by the government authorities to use the institution for political purposes.

THINGS TO BE CONSIDERED

Before advocating a drastic policy of this nature there are certain things to be considered. The closing of all Christian colleges in China might have disastrous results on the future of the Chinese Church. One of the great needs of this critical time is for well-educated Christian men who can be leaders in thought as well as in action. Will such men be produced if we close the doors of our Christian colleges?

In Japan the lack of the Christian university has been greatly felt and much effort has been expended in providing institutions of higher learning, where students may obtain their education in a Christian atmosphere.

The Christian community at the present time will be placed at a great disadvantage if there are no schools and colleges where their children can be educated. It is generally confessed

that the intellectual and moral influences of the government institutions are very pernicious. There is danger that the Christian youths who study in them may be lost to the Church.

We should hesitate, therefore, to advocate permanent withdrawal.

(3) The third and last course of action is that of temporary suspension of our educational work.

A revolution is in progress. No one can see what the ultimate results will be. Everything is in flux and nothing is permanent. The government educational policy adopted today may be changed tomorrow. The moderates and extremists in education are in conflict with one another. Some want education to be founded on a materialistic philosophy of life. Others would leave some place for a religious philosophy of life. Until a stable government has been established, and a definite policy of education has been finally adopted, it would seem to be wise to wait on the course of events.

We are sometimes told that the government may confiscate the educational plants that remain idle. This would seem to be an idle threat, and it is not likely that it will be put into execution. There is more likelihood that institutions which attempt to carry on during these troublous times and which hand over their control and

administration will be practically absorbed by the government.

Some are apprehensive lest this policy of watchful waiting may be regarded as unfriendly to the nationalist movement in China. Doubtless the enemies of Christian education will raise this cry, and we will be charged with being imperialists, but those who really understand our aim will see that our policy of suspension is not dictated by unwillingness to help China, but by our inability to be of real service under the present circumstances.

By waiting it may be possible at a later date to reorganize according to some plan whereby there will be real coöperation between the mission, the Chinese Church and the alumni and a gradual transfer of administration, control and support of the institution to a Chinese Board of Directors.

In considering these three possible courses of action I am deeply conscious of the importance of the decision to be arrived at. As one who has devoted much time and attention to Christian education in China, it is difficult to view the matter impersonally. I have tried, however, to be guided by what is for the best interests of the cause of Christ in this land, and I hope that what I have written may be of some value in the solution of this most difficult problem.

National Council Commission to Visit China

THE Commission to visit China, appointed by the National Council, in accordance with the request of the Bishops in China, expects to sail from Vancouver by the *Empress of Asia* on October 13.

As originally planned, the Commission was to consist of Bishop-Coadjutor Tucker of Virginia and Dr. John W. Wood, Executive Secretary of the Department of Missions. Owing to the death of Bishop Brown and the additional responsibility suddenly thrust

upon Bishop Tucker, it has been necessary for the latter to ask to be released from his agreement to serve on the Commission and Bishop Sanford of San Joaquin has kindly agreed to take his place.

The Commission expects to reach China on October 28 and remain there until December 10. Their address will be c/o Mr. M. P. Walker, 20 Minghong Road, Shanghai, China.

Further movements of the Commission will be noted in later issues.

Dawn and Daylight in Japan

Veteran Educator Revisits Country and
Pays Tribute to Churchmen of Early Days

By the Rev. William Elliot Griffis, D. D.

Professor of the Physical Sciences in Japan, 1870-74

Author of *The Mikado's Empire*, *The Japanese Nation in Evolution*,
Verbeck of Japan, etc.

While not in the technical sense a missionary, Dr. Griffis has been a power for good in Japan. He was first of the *Yatoi*, or salaried foreigners, who were called out by the Emperor in 1868 to help in stabilizing the foundations of the Empire. He is a member of the Asiatic Societies of Japan and Korea, the Historical Society of the Imperial University of Tokio (of whose faculty he was for three years a member) and the famous Society of the Sixth Year of Meiji, which since 1873 has so influenced the course of Japanese education. In May, 1908, His Imperial Majesty, the Emperor of Japan, conferred upon him the decoration of the Order of the Rising Sun. His pupils of 1870-74 are now ambassadors, judges, statesmen, diplomatists and scientific men.—Ed.

IN the pioneer work of opening Japan to modern civilization and Christianity, the Episcopal Church in the United States may take credit for the past and cheer and inspiration for the future. Both Commodore M. C. Perry and Ambassador Townsend Harris, the two prominent Americans in this work, were faithful members of that body of Christian people. These men were ever unashamed to confess their faith before men, whether pagan or Christian, nominal or real.

I had the honor of writing the biography of both these men, whose names are ornaments to our national history, and of knowing the latter personally. Without flattery or exaggeration I may say that, while each was faithful to his calling, both were in a true sense, through their personality and character, greater than their office. They mightily impressed the Japanese. Among those not native, no names are held in higher honor in Japan than those of these servants of both our country and of our divine Saviour.

There is still another and well-deserved tribute to be paid to the American Episcopal Church. The two pioneers in missionary work, the Rev. John Liggins and the Rev. Channing Moore Williams, were sons of the same

spiritual mother. They were the first to begin the labors that were to issue in the fruits of today. To one who fifty-seven years ago first looked upon a field that seemed hopelessly barren and apparently destined to be long sterile, the promise of today forces the exclamation, "What hath God wrought!" Give full, even overflowing, honors to the pioneers and their faithful successors. It must be a dull eye that cannot discern the whitening harvest. That is my strong feeling today, after some months stay in Japan, with wide travel, in 1926-27.

Yet let none think that the reference to the almost hopeless outlook in 1861 or that to prospective sterility still felt in 1870, is mere rhetoric. When I landed at Yokohama, on December 29, 1870, there was no Protestant congregation, nor any Christians except a handful of secret believers. All over the land were the published edicts, in probably 200 or 300 places, denouncing "the corrupt religion of Jesus Christ" with the offer of "gold to all who will inform on those holding the infamous doctrine." Only a short time before, the *Ye Bumi*, or ceremony of trampling on the cross, and also the national function of search into every house to detect "Kiristans" was the rule.

I do not know that any other alien in the land saw the scene I witnessed in the far interior, hundreds of miles from Nagasaki, when a coffle of about one hundred and fifty Christians, dressed in the red clothes of the criminal were being marched under guard to the prison in the old volcano crater in Kaga, the northern province. They had been shipped from Urakami near Nagasaki in the south. It was in late winter, amid the mountain snows of Echizen, that I saw and recognized these men roped together as prisoners under religious ban, accompanied by their infant children and women. Not one had recanted or would recant. They were as true Christian martyrs as those in the first or second century. I tried, with my interpreter, to get near and talk with them, but was firmly repulsed by the military guards. It was only after three years and a half, and following occasional torture and severe pressure to recant, that these witnesses of Jesus—not one denying their faith even for liberty's sake—were released. Today the record in golden letters on a monumental stone at Urakami, which I visited, tells of the various bands, descendants of the seventeenth century Christians, torn from their homes and sent into exile.

Father Villion of Nara, who published an account of these prisoners for Jesus' sake, told me, on my interview with him in February, 1927, that my name was for years well remembered among these exiles, when restored to their homes, although, owing perhaps to a slip of memory, another name is printed in his book.

It was on my return from a year in the interior, after seeing the glory and

fall of feudalism and the disarming of the samurai or sword wearers, that in Tokyo I became well acquainted with the Rev. Channing Moore Williams, afterwards Bishop Williams. He joined with us all, clerics and laymen, in prayer and hope for the time when Christianity should emerge from darkness to phenomenal life. It was for him and all of us a time of waiting, of earnest prayer and hope. Neverthe-

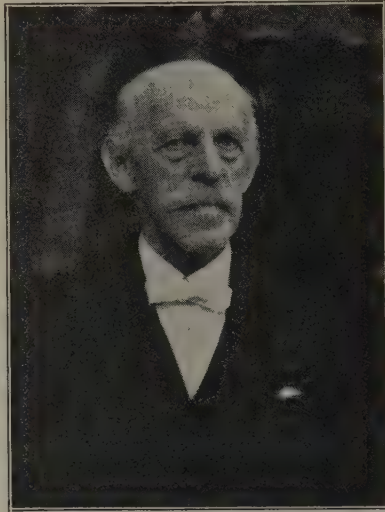
less the preparation for the work of "bringing in the sheaves" was at hand. The sowing had long been in tears. I often talked with the (soon to be) bishop, as he mourned over the pagan darkness that covered the land and wondered when the dawn would come.

It is not for me to give today the statistics nor to tell of the churches organized or the congregations gathered in the larger and in the smaller cities.

After due praise awarded and honor given to the missionaries of every name, the feeling in my heart, transcendent above all, is "What hath God wrought!"

I was much impressed with the wisdom and power of Christian education of the young in the mission schools which I visited. Even the Ainu in the north, ministered to by the Rev. Dr. John Batchelor, receive the gospel. "To the poor, the gospel is preached."

To know such servants of Jesus has been an inspiration to me. Today other faithful men and women obey the same divine call. Some think the progress of missionary work is slow. To one who saw and knew the horrors of paganism in 1870 it seems amazing. To me, a Christian knowing the Redeemer's last command, it seems treason not to obey it now and always.



THE REV. W. ELLIOT GRIFFIS, D.D.

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures From the Field



HAITI BOY SCOUTS AT ST. THOMAS' CHURCH, ARCAHAIE

With the Rev. Felix Dorleans, Scoutmaster, they are going to service after four of them have hiked 260 miles, a real achievement in the tropics



THE ALTAR GUILD OF THE CHURCH OF THE RESURRECTION, BAGUIO, P. I.

The Rev. George E. Bartter is in charge of this congregation of Igorots in the Mountain Province of Luzon, P. I. Mrs. Bartter stands in the middle at the back



MOST OF THE DORMITORY GIRLS AT ZAMBOANGA, P. I.

The new dormitory at the Moro Settlement House, Zamboanga, in charge of Miss Frances Bartter, has been built through the efforts of the Girls' Friendly Society in America



SUNDAY MORNING SERVICE IN ST. MARGARET'S SCHOOL, TOKYO

A hundred or more of the girls and teachers gather for service every Sunday morning. Some are not Christians but they are learning of those who have seen the vision of a world won for Christ



BAPTISMAL CLASS IN ST. MARGARET'S SCHOOL, TOKYO

Thirteen girls and one man—the school secretary—knelt turn by turn before the font declaring themselves members of the Christian family

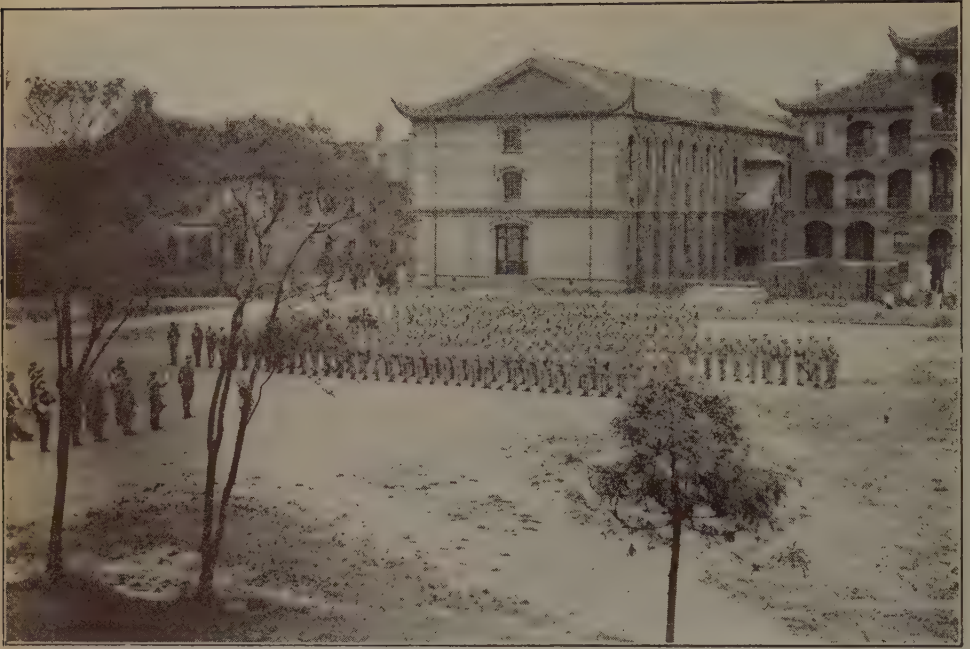


DELEGATES TO THE WORLD CONFERENCE ON FAITH AND ORDER

1927. The nationalities were represented at this Conference, which included representatives from Anglican, Protestant and Roman Catholic churches. The Right Rev. Charles H. Brent, D.D., Bishop of Western New York, stands second from the right in the front row. Bishops were among the 195 representatives.



MEETING AT LAUSANNE, SWITZERLAND, AUGUST 3-21, 1927
ern Orthodox Churches. The photograph was taken in front of the University of Lausanne, where the sessions
ond step; at his left is the Right Rev. E. J. Palmer, D.D., Bishop of the Anglican diocese of Bombay, India. Nine
tatives from the United States



CHURCH PARADE ON CAMPUS OF ST. JOHN'S UNIVERSITY, SHANGHAI

During the revolution in China a British regiment has been quartered on the grounds of St. John's. It is about to march into Yen Hall (at back) for service



A HOLD-UP IN THE EX-BRITISH CONCESSION AT HANKOW

All travelers in rickshas were stopped by revolutionists and forced to pay money into the funds for the general strike at Shanghai



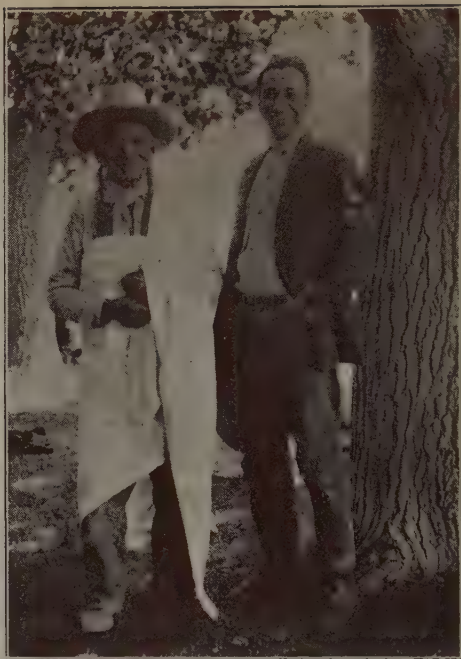
SAWMILL OF THE FORT VALLEY HIGH AND INDUSTRIAL SCHOOL FOR NEGROES

This mill is operated by the pupils and has sawed much of the lumber used in the construction of the Rosenwald schools in Houston and Peach Counties, Georgia



A HOLIDAY AT FORT VALLEY SCHOOL, GEORGIA

This is one of the schools in the South under the American Church Institute for Negroes. The boys and girls are having a ride in trucks furnished by one of the large peach growers



BISHOP MOULTON AND SOME FRIENDS ON THE UINTAH RESERVATION

The Bishop stands at the left between two of the Indian girls. At right are two friends who attended service on Bishop's Day, one an old-time Indian



BISHOP'S DAY ON THE UINTAH RESERVATION, AUGUST 7TH, 1927

A group of the young Utes who attend the services. Bishop's Day is a great event on the reservation and brings the Indians together to meet their bishop



CHURCH OF PRINCE GEORGE, WINYAH, PARISH, GEORGETOWN, SOUTH CAROLINA

This parish was founded in 1721 by the Colonial Council of South Carolina, which appropriated a thousand pounds for a church. This building was completed about 1750

South Carolina Children of the S. P. G.

Five Parishes and Missions Grown
from One Eighteenth Century Parish

By the Rev. H. D. Bull

Rector of Prince George, Winyah, Parish

PRINCE GEORGE, Winyah, Parish, Georgetown, South Carolina, originally a part of St. James' Parish, was established by the Colonial Council of South Carolina on March 10, 1721, when its spacious boundaries were set as being south on the Santee River, north to the Cape Fear River (in North Carolina), eastward to the Atlantic Ocean, "and West as far as it shall be inhabited by His Majesty's subjects." Within this territory there are now, in addition to Prince George, three other parishes: Prince Frederick's, Pee Dee, All Saints, Waccamaw, and Faith Memorial Church, Waccamaw; and two missions, Holy Cross,

Brook Green, and St. Peter's, Plantersville. All lie within a radius of fifteen miles, three of them are colonial parishes, and all have their roots in the same common soil.

The Society for the Propagation of the Gospel was notified of the establishment of Prince George, Winyah, Parish, and that the Colonial Council had appropriated one thousand pounds for the erection of a building, that Governor Nicholson had personally contributed one hundred pounds, and the request was made that a missionary be sent over to officiate. On November 12, 1726, the Vestry and Wardens write Governor Nicholson that as

the church is now finished, "Fit to perform Divine Service in, We hope Your Excellency will be pleased to Cause it to be Supplied with an Orthodox Minister as soon as Possible who may bring over to the Church of England many People who are Waving in their opinion and are forced to ride many Miles to Communicate with the Dissenters for want of Such a Divine."

This building was erected on the banks of the Pee Dee River near what is now Brown's Ferry. It has long since disappeared, but the grave-yard is still there. It soon became apparent that the center of population would be at Georgetown, the port of entry on Winyah Bay, and it was decided to move the church there, so in 1734 the upper part of the parish was cut off and formed into Prince Frederick's Parish, using the wooden building erected for Prince George.

The Society sent five clergy between the years 1728 and 1767: the Rev. Messrs. Thomas Morritt, John Fordyce, Alexander Keith, A. M., Samuel Fayerweather, and Offspring Pierce, A. M., the first two of whom officiated in both parishes. Mr. Morritt gave a Communion set which is still in use. He was a voluminous letter writer and his letters to the Society describing conditions on this frontier of civilization are most interesting. He complained rather rebelliously of the impossible extent of territory committed to his charge, of the poor support which he received, of the activities of the dissenters, and of the many other difficulties, but he persisted at his task for many years and he and his successors laid a good foundation, for these two parishes are still alive.

The church in Georgetown was an ambitious structure for the time, but it was long in building, even though the Colonial Assembly again came to the rescue and granted another 1,000 pounds, and "all such monies as should be paid into the Public Treasury for Duties on Goods imported into the

Port of George-Town (Negroes excepted) for five years," and wealthy Churchmen in Charles Town contributed. This was about 1737. Brick and tile were brought from England and laid down on the lot, but there was dissension in the parish, the Vestry were indifferent, and it was probably about 1750 before it was completed. About 1820 the present chancel and tower were added.

Prince George, Winyah, has suffered many vicissitudes of fortune. Twice the community has been a center of great wealth and prosperity, first from indigo planting in the 18th century, and again from rice culture in the 19th; twice invading armies have occupied the town, and through it all the parish has shared the fortunes of the community. During the Revolution the British had their headquarters here and according to tradition, tore out the furniture of the Church and stabled their cavalry horses in it. Again during the Confederate War the interior of the building was demolished when Federal troops used it as a hospital. The marble font disappeared and was later found in a Negro cabin being used as a mortar to pound rice. It was recovered, the square family pews were restored, and today the church is beautifully and lovingly kept in its original condition.

In 1767 the old territory of Prince George, Winyah, was again divided and All Saints Parish set off by the Assembly, bounded on the east by the Atlantic Ocean, on the west by the Waccamaw River, and on the north by the North Carolina line. This is an historic country. Here landed the Marquis De Lafayette for the first time in 1777 and was hospitably received at Arcadia, the country estate of Major Benjamin Huger; here lived the Allstons, a family distinguished in public life in South Carolina for a century: here lived Theodosia Burr Allston, ill-fated daughter of Aaron Burr. The body of her husband, Gov-



ALL SAINTS' CHURCH, WACCANAW PARISH, SOUTH CAROLINA

The old church founded in 1767 was burned in 1914, but immediately rebuilt as a replica of the old building

ernor Allston, and her little son, Aaron Burr Allston, lie buried at The Oaks. The old church was burned in 1914, but rebuilt the following year, a handsome brick and plaster structure, a replica of the old building, though reduced in size.

Prior to the Confederate War, Colonel Plowden C. J. Weston, who lived on Waccamaw, built for his slaves a number of chapels. The work done here by the rector, the Rev. Alexander Glennie, was so strikingly successful that notice of it was taken by the General Convention of 1859. He reported that he and his assistants held services regularly in thirteen chapels in this one parish. Of these chapels one still remains, St. Mary's at Hagley Landing, a gothic structure with rood beam and high, deep-set chancel, but the roof is well-nigh gone, and it is a prey to the elements. After the War in the general desolation and destruction, the three slender chancel windows were re-

moved and set in the chancel of Prince George, Winyah; also the gold chalice and the church bell were removed to the same place.

There are still a fourth and a fifth congregation worshipping within the ancient bounds of old Prince George; Faith Memorial Church, and the little building of Holy Cross, Brook Green, both for the colored people on Waccamaw. The former, a large, well-appointed wooden building is a memorial of the faithful labors of the late Rev. LeGrand F. Guerry, father of the present bishop.

Finally, yet another congregation worships within the parish limits: St. Peter's Mission, founded about forty-five years ago by the Rev. Benjamin Allston, at that time rector of Prince Frederick's, ministers to the country people living in a community about twelve miles from Georgetown.

There was an occasion of great rejoicing at Prince George when, in 1921

under the leadership of the late Rev. John S. Lightbourn, at that time rector, the bi-centennial of the establishment of the parish was celebrated, and an historical account of the two hundred years' life of the church was prepared and read by the Hon. Walter Hazard. A Pelican Alms Box from the Society for the Propagation of the Gospel, London, has been placed in the vestibule of the Church as a reminder to the people of the lasting debt of gratitude which they owe to the Venerable Society.

The really interesting aspect of the work here, however, is not the richly historic past, the haunting memories of two hundred years of richly varied life amid these stretches of forest and endless rice fields and vast water-ways, but the present, and still more the future. Such a past is not merely an asset, but a foundation on which to build. The older parishes are at least holding their own, and in the case of All Saints there is increased activity. It bids fair to become the church of the community, since the only other religious body there has abandoned the field to us. The colored work with the coming of a young rector in the fall ought to prosper. But perhaps the most promising and appealing of all of these fields is at St. Peter's Mission, here with a good building and about sixty members as a basis to work from is our best opportunity for evangelistic and social service work along

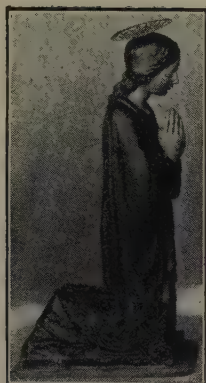
rural lines. This is still a missionary field, still a frontier of the Kingdom after two centuries since the white man claimed the forest for his own. This is a community of native-born Americans, their forefathers came direct to this coast from England in the eighteenth century, a few are descendants of French Acadians exiled here by the British Government. For many generations they and their fathers have lived here amid the pines between the slow-moving silent rivers, the Black and the Pee Dee and the Waccamaw, and eastward to where the booming surf thunders upon the level strand. But conditions of rural life are rapidly changing even here: the Ford car, better roads, steel bridges over the rivers, and improved schools are bringing the benefits of civilization to the country dweller.

In two particulars there is little change. There is no hospital in the county; and outside of the two towns of Georgetown and Andrews there is but one physician and he in poor health. The great majority of the country people are beyond the reach of any doctor, unless they are well enough to come to town to see one. And spiritually the people are poorly and inadequately ministered to. The Church is known and respected, we have the equipment (in this field there are nine church buildings in use and two abandoned), but without additional workers we can do little.

Japanese Heroine Visits Church Missions House

ON THE afternoon of September 9, through the courtesy of the Woman's Auxiliary, the staff of the Church Missions House had the opportunity of meeting one of the best known women in Japan, Miss Iyo Araki, who has been for many years head nurse of St. Luke's Hospital, Tokyo. Miss Araki or Araki San, to give her her Japanese title, played a heroic part in the destruction of St. Luke's Hospital during the great earthquake and fire, re-

maining all night by the side of patients who had been carried into the excavation for the new building—which was fortunately full of water—shielding them from the sheet of flames which swept over them by means of wet quilts. Miss Araki was accompanied by Mrs. David St. John, the head of the nursing school in St. Luke's, and by three other Japanese nurses who will take postgraduate courses in this country.

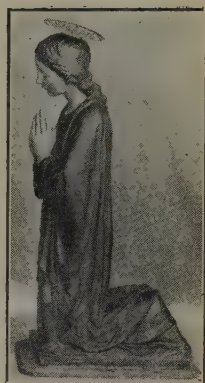


Girls' Friendly Society Christmas Cards Ready

Much Care Results in a
Collection of Beautiful,
Appropriate Greetings

By Mary M. McGuire

Secretary of The Girls' Friendly Society
in America



THE Girls' Friendly Society is again ready with its sale of Christmas cards, an undertaking it carries on each year in order to make religious cards available for everyone, no matter where they live.

American makers seem increasingly convinced that only secular greeting cards will ever find purchasers, and it has, therefore, been more than ever difficult to get religious subjects for 1927, except from the European sources of supply.

There is no one shop, or city, or country in which a representative collection of religious cards can be found and each card has to be searched for separately; a search which is long and difficult and has in it some of the elements of a treasure hunt.

One card that is very charming comes from Zurich, another from Vienna, two from Munich. Others are bought in Bruges, Antwerp, Paris, London and Florence, as well as in places with names as little known as "Leighton Buzzard."

A clue picked up last August by chance in a London shop required long and persistent effort to follow up, but finally led to a Benedictine Abbey in Kent and two of the most perfect cards that can be imagined.

Few cards are bought exactly like the samples found. One is a post card and it is a matter of much correspondence before it can be made with the

reverse side plain. Another is a clumsy booklet, but is capable of being transformed into a good flat card, and on many the words must be translated or replaced by others which are more suitable, often after a long search through many volumes for the carol or poem which expresses exactly the right sentiment in the right number of lines of the right length to fit the space available. All of this necessitates many miles of European travel, much correspondence and an infinite amount of care and thought, but the trouble taken results in a collection that is unique and of very real merit and interest.

More and more the clergy ask each year for cards on the back of which they can print the list of Christmas services and a greeting, and there is an increasing demand for cards to be sold at Church bazaars; these and other like uses have to be kept constantly in mind, as well as values, variety and artistic merit.

A very real disappointment was the failure to receive some Chinese Christian cards, samples of which were to follow a letter written from Nanking only ten days before the missionaries were forced to leave last March. There are also successes, such as the lovely Rossellino Nativity Group, which it has been possible to reproduce by the kind permission of the Metropolitan Museum, New York.

The 1926 sales were larger than ever before and the cards continue to go out in always widening circles, which reached, last year, from missionaries in Alaska, Japan and China to an army transport which, en route from New York to Honolulu, sent a radiogram, expressing the appreciation of the commanding officers for what the G. F. S. has done, by a gift of cards, to make the observance of Christmas possible for the eight hundred men on board.

From an Oregon lumber camp, thirty miles from the nearest town or church, "an elderly widower" wrote of his satisfaction and pleasure in being able to buy religious cards by mail, and a nearly similar expression of gratification came from a correspondent in New England who described himself as "a retired and elderly newspaper man." It is these and the many other evidences of the fact that a need is being met which make the thought,

care and labor necessary for the success of the undertaking seem so well worth while to the Girls' Friendly Society, although the real value of the work must remain entirely unknown, for this depends solely upon whether some printed word or picture touches a human heart and helps it to realize that the Babe of Bethlehem is the Saviour of the World and the Christmas message one of peace on earth, good will to men.

The Christmas cards will be ready by October 1, after which samples will be sent out and orders filled. Those interested should write at once for circulars with the conditions under which samples may be procured and the cards secured either for personal use or for sale again. The address of the Girls' Friendly Society is 15 East 40th Street, New York, N. Y. See advertising pages of this magazine.

Thanks for Reply to Anvik's S. O. S.

LATE in June the Department of Missions received a telegram from the Rev. Dr. John W. Chapman of Anvik telling of the severe epidemic of influenza that had visited that part of Alaska during the early Spring. Many adults died, leaving a large number of orphan children. With the endorsement of Bishop Rowe, Dr. Chapman asked for \$11,000 in order to meet the emergency. Part of this amount was needed for food and other supplies and for the support of additional workers; and part for a building to accommodate the forty children dependent upon the mission.

The facts were made known to some of the friends of Bishop Rowe and Dr. Chapman and published in THE SPIRIT OF MISSIONS and general Church papers. The response has shown once again the generous spirit of people of the Church when they know of an urgent need.

On September 3 it was my great privilege to send a message to Dr. Chapman that \$11,000 had been received.

On September 8 a telegraphic message was received from Dr. Chapman acknowledging this information and asking that all friends in the United States should be told of the deep appreciation he and all the Anvik staff feel for their wonderful coöperation in meeting Anvik's needs so fully and so promptly. He asked that a special thanksgiving should be offered at the noonday prayers at the Church Missions House chapel.

My hearty thanks are added to those of Dr. Chapman for the characteristic response of people of the Church to Anvik's needs. Bishop Rowe would want to express his thanks too if we knew just where to reach him. (See message from the Bishop on page 602.)

JOHN W. WOOD.



ST. PAUL'S CHURCH GOODLAND, KANSAS, IN 1925 AND IN 1927

It seems a miracle that a congregation which had worshipped for years in the church at the left could, in one year, erect such a beautiful building as that at the right

Salina Parish Transformed in a Year

Through Devotion and Sacrifice Beautiful
New Church is Opened By Bishops' Crusade

By the Ven. Charles E. Coles

Archdeacon of Salina

FORTY years ago Western Kansas was the home of the cowboy, the rancher, the hunter and the pioneer. Then the Rock Island Railroad came and brought new conditions and new opportunities. On that railroad and almost on the border of the state the town of Goodland sprang up to become the county seat and the home of the Rock Island shops. The Church was there too, for pioneers had built the first college, given services to the soldiers and traders in the Western forts, founded the first Sunday School away out on the plains, and claimed the allegiance of Buffalo Bill and many another frontiersman.

In 1901 the western half of Kansas was made the Missionary District of Salina, and in 1924 Bishop Mize asked the writer, then rector of Trinity Parish, Pueblo, Colorado, to return to mission work and become Archdeacon of Salina. Goodland was one of the first places visited. Work was begun here in 1896, when the Rev. Albert Watkins, a young missionary priest from Newfoundland (who is now Arch-

deacon of Western Missouri), gathered together a group of faithful people, bought an undertaking parlor for thirty dollars and organized St. Paul's Mission.

For years the fortunes of St. Paul's had waxed and waned and at the time of the writer's visit they were decidedly on the wane. The condition of things was heartbreaking. The building was almost a wreck without a whole window or a wind-resisting door. There it stood, little better than a neglected mountain shack, on the finest location in the city, facing the city park, a miserable representation of the great American Church. About ten people awaited the Archdeacon's ministrations, but these ten were wonderful in their love for the worship of the Church.

Before long some more were added to the visible Church of Christ and hope was awakened. By working quietly among them it was found that they were willing to contribute to a new and better building. A building committee was formed of the Arch-

deacon, the vestry and three members of the Woman's Auxiliary. About \$3,000 was promised locally, the Bishop promised another \$3,000 from district funds, the little rectory was sold for \$3,500, the little undertaking-parlor church was sold for \$250, and a contract was let for \$12,000. The builders were experienced men from Omaha, the plans were drawn upon the suggestions of the Archdeacon and the work began. It was a great undertaking for a little band of about thirty people away in Western Kansas.

But the expenses began to multiply, seats, furnishings of all kinds for church and parish hall, memorial windows, a memorial altar and a beautiful reredos, a Lady Chapel, choir vestments and the many other things that go to equip a modern church were all added to the original cost. The Guild set to work to raise the money for the hall, various families offered to pay from \$50 to \$450 for the memorial windows, the builders donated many a special service, the Eastern Kansas firm supplying the brick gave one car-load free delivered on the ground and \$500 to help put the bricks into the church. Two women of the Auxiliary went to Denver with \$25 to purchase lights, made a contract for \$400 and

paid it in three months. The city library donated the lights for the parish hall. People of the various Christian bodies of the city gave valuable contributions—all working, giving and praying with all their might.

The building was practically finished by Christmas, 1926. The humble beginning had grown into a church complete and worth at least \$25,000, of which four-fifths has been raised and only \$5,000 remains to be paid.

The Archdeacon after consultation with the Bishop determined to open the Church with the first service of the Bishops' Crusade of the district in the new year. It was a wonderful Crusade. The Church membership was doubled, the Sunday School re-established, many were baptized, and when the Bishop came for the dedication twelve adults were confirmed.

This church is the most beautiful in the city of Goodland, a testimony to the leadership of Bishop Mize, and to the faith and devotion of a small but enthusiastic group of Church people. The inspiration of the opening services will never be forgotten. The church was opened with the saving of souls and the keynote of the Church's life in that part of Kansas definitely struck.

Distinguished Japanese Scholar Here

THE REV. T. TAKAMATSU, D. D., of the diocese of Kyoto, Japan, expects to be in the United States taking post-graduate work at the General Theological Seminary during the academic year 1927-1928. Dr. Takamatsu is rector of St. Mary's, Kyoto, one of the younger clergy of the diocese, and a man of already wide and increasing influence. His unusual abilities have been recognized on numerous occasions. Among other posts he holds that of official interpreter for the Imperial Family on its visits to Kyoto. In November, 1928, he is to act in this capacity when the enthronement of the

present Emperor occurs in Kyoto.

Dr. Takamatsu has specialized in New Testament studies and some years ago was asked to write all the articles on the New Testament for a national encyclopedia projected by a firm of Japanese publishers. The plans call for a work on a scale not unlike that of the Encyclopedia Britannica.

Dr. Takamatsu expects to arrive in the United States about October 1 and will go into residence immediately at the General Theological Seminary. He speaks English excellently and interpreted for Bishop Gailor and Dr. Wood during their visit of 1923-1924.

Pioneers of the Church in China

II. Fong Yat Sau, a Pioneer in the First Anglican Diocese in China

This is the second article in a series on the pioneers of the Church in China, which were originally prepared under the direction of the Bishops of the various dioceses for use in a study-class of the Women's Missionary Service League of China. For the opportunity of publishing them in English we are indebted to Mrs. A. A. Gilman, wife of the Bishop Suffragan of Hankow, and Mrs. F. L. H. Pott, wife of the President of St. John's University, Shanghai. The articles will be presented chronologically.

SOMETIMES we wish we could know more about those, who in the early days after having come to know God's Truth, have faithfully tried to bring it to others.

One story we can tell is that of Pastor Fong Yat Sau, one of the pioneers in the diocese of Victoria (Hongkong).

This second oldest diocese of the *Chung Hua Sheng Kung Hui* began in Hongkong when the Rev. George Smith was sent out by the English Church as its first bishop in 1849, only a few years after the American Church had appointed Bishop Boone in Shanghai. To Bishop Smith was committed the care of all the infant missions of the English Church throughout the country. In Hongkong a church for the Chinese, called St. Stephen's, was built by the English residents, and the Rev. S. Y. Lo, one of the first Chinese priests ordained by Bishop Smith, was put in charge.

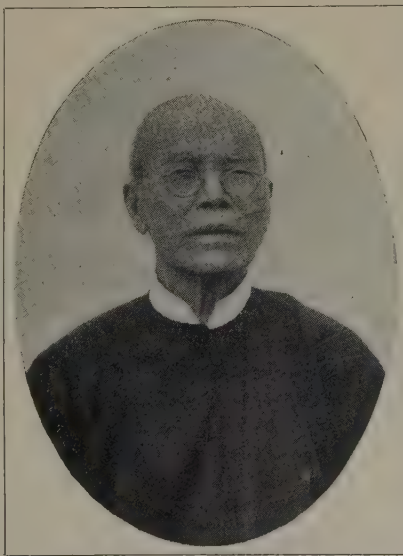
Fong Yat Sau, or the Rev. Matthew Fong, to give him his Christian name, was born in 1840 in a large village named Shek Lin Jong in Kwang Tung Province. His father was a farmer, and he went to a country school when he was six or seven years old. He was

a very bright and clever boy. When he was about fifteen or sixteen years old, he made up his mind to go abroad to further his education and get a wider experience. As he grew older his aim was not to make money as a merchant. Later he went to Australia as a catechist, to try and teach his fellow-countrymen there.

In 1883 he returned to China and succeeded the Rev. S. Y. Lo as pastor of St. Stephen's Church, Hongkong. Here he worked faithfully for nearly twenty years, and in 1902 he resigned his pastorate and moved over to Kowloon City, intending to live quietly for the rest of his life. His energetic nature and unquench-

able desire to be always working for the extension of God's Kingdom, however, would not allow him to rest, and he was soon as active in the country as he had been in Hongkong.

His kind and cheery personality quickly became well known all over the countryside and his new congregation rapidly increased. Being always mindful of the poor and needy, he observed that some buildings, formerly used by officials in the walled city of Kowloon were deserted. These, when repaired,



THE REV. MATTHEW FONG
*Pioneer Priest and Philanthropist in the First
Anglican Diocese in China*

he thought would make a comfortable place of abode for those without home or shelter. With the help of Bishop Banister, then Archdeacon of Hongkong, he was able to secure the permission of the Hongkong Government to repair and use the buildings as almshouses for poor, aged, and infirm Chinese Christians.

A committee was appointed to assist in raising funds, but there is no record that this committee ever had a meeting and to Pastor Fong alone must be given the credit of having established the institution where so many homeless Christians have found a haven.

For over fifteen years, practically single-handed, he carried on the good work, giving his time and energy to it. Securing funds, looking after the buildings, keeping harmony and peace among the inmates, succoring the distressed, doctoring the sick, coffining

and burying the departed, were truly great and noble labors of love.

Some of the money needed he raised by his own efforts in selling decorative Chinese calendars, designed and drawn by his own hand, as well as by the sale of some books on Christian teaching, compiled by himself.

Towards the end of 1917, the aged Pastor had to confess that he was physically unable to continue bearing the burden, and in December of that year he handed over the responsibility for the work to a committee consisting of delegates from the various Protestant Churches in Hongkong. This Board of Directors, consisting of prominent Chinese merchants in addition to the pastors of the different churches, has carried on the work very successfully, and many are the old and helpless ones who have enjoyed these pleasant homes and shelters.

Liberia Keeps Two Anniversaries

TWO important anniversaries occurred in Liberia in July, Independence Day on the 26th and the consecration of Liberia's first Bishop, John Payne, on the 11th. In commenting on this fact *The Liberian Churchman* for July says:

"The Church has always stood by Liberia nobly, in dark days as in fair weather, in prosperity and in need. It is always our Christian duty to uphold the powers that be, for as St. Paul tells us, they are ordained of God. The Church always encourages and supports any institution that stands for the moral and spiritual uplift of the people, according to the revealed Word of God, as found in Holy Scripture. Hence, in whatever nation we happen to be working, we make it our business to strengthen the hands of Government, as one of the Divinely appointed means of preserving peace and justice on earth. The Church believes in Liberia, and tries to lend aid by every legitimate means.

"Naturally, we deplore the mistaken

enthusiasm of those individual Churchmen who in times past may have stirred up trouble for the Liberian Government. But even then, we must remember that at all times the overwhelming majority of our brethren remained loyal to the flag and the nation. Trouble making, however, cannot be always attributed to the members of the Church. A little thought will remind us that some of the most serious revolts have come from heathen leaders, in no way influenced by the mission.

"So, this month, we feel proud to celebrate along with the signing of the Liberian Declaration of Independence in the political sphere, the setting apart of that great Apostle-Bishop John Payne, who has done so much to produce the leaders of the nation, and has set ablaze the Gospel torch for us and our children."

The Liberian Churchman is published monthly at 50 cents a year. Address the Rev. W. J. Reed, St. John's School, Cape Mount, Liberia, W. C., Africa.

Lausanne in Retrospect

Many Men of Many Minds Agree On the Message of the Gospel

By William C. Sturgis, Ph. D.

Lay Delegate of the Church to the Conference and Editorial Correspondent of the
SPIRIT OF MISSIONS

DURING the weeks that have passed since the Conference on Faith and Order closed its sessions I have constantly been asked "What was actually accomplished?" Even now, looking back, I can only reply, "Nothing tangible." To me that is far from saying nothing real. Certain facts do stand out as indicating progress.

First of all, I am impressed by the evident continuity of the movement. Lausanne was not something which came and went; rather was it the first step—or more literally, the second—in a definite process. Unlike the Conference in Geneva seven years ago, the "findings" of the Lausanne Conference carefully avoided the shape of resolutions to be adopted or even accepted by an official body; instead, they were mere statements representing in most cases views as divergent as possible; but statements capable of being "received" with unanimity, or at least without objection, by the Conference, with the aim of submitting them for immediate and continuous discussion to the various Churches represented. It therefore now becomes the duty of those Churches to promote the study of these findings, especially in interdenominational groups, in order that succeeding meetings of the World Conference shall have the advantage of whatever new bases of accord may have appeared.

To one who, like myself, was present at both Geneva and Lausanne, the contrast was striking. Geneva, seven years ago, was experimental, tentative, vague of purpose; Lausanne had an air of assurance; it seemed to know the paths. Geneva was *assertive*, each

group jealous of its tradition, determined to assert its peculiar claim; Lausanne was receptive, each group desirous of realizing what of real value the others had to offer. Finally, Geneva had a semi-political air; Lausanne a spiritual. At no religious gathering on so large and varied a scale have I ever seen the necessity of prayer so deeply realized or its power so impressively manifest.

Lausanne had a great advantage in beginning right. Not the Church, not the Sacraments or Creeds, not the Ministry, was seen as the proper starting point for discussion. The great Message of the Church—the Gospel—the Good News of the Kingdom of God on earth—this was the theme which, at the very outset, brought to mind the primary function of the Church, to which all else is contributory in a greater or less degree. Not only did this topic come first, but it proved the only one of which there was finally expressed in the findings of the Conference no divergent opinion whatever. Those thoughtless Christians who still oppose the evident mission of the Church would do well to heed this clear, concise and unanimous statement of obligation now expressed for the first time in history by representatives of the whole of Christendom, Catholic and Protestant—with the one vital exception of the Roman Church, which, one may add, would undoubtedly have given Her affirmative vote on this if on no other subject had she not held aloof altogether.

The Lausanne Conference was notable too for the presence of some of the ablest representatives of the

Churches of the Far East, both foreign and native. One felt that these men spoke with authority, for they had experienced both the evils of disunity and the partial achievement of unity. Indeed, Church unity with them was not a mildly desirable aim, but a passionate necessity; and, no matter what the topic, they were constantly applying the discussion to that need and translating it into the terms of the foreign field. It was this attitude which provoked the only serious clash of the whole Conference when, during the discussion of a certain clause in the findings relative to definite steps toward unity in the foreign field, an oriental delegate threatened to cancel his affirmative vote on all of the preceding findings if this particular one were defeated. Of course such a procedure was out of order, but the incident illustrates the supreme importance attached to unity in the minds of oriental Christians.

In this connection it was also interesting to note the tone of sharp criticism in which the Orientals expressed their views regarding the Occidental Churches, apparently forgetful of the fact that, historically, Christianity is associated with the Orient rather than the Occident, and that what the latter may now rightly expect from the former is not merely destructive criticism of the glaring defects of so-called Christian civilization in the West, but a constructive interpretation and application of Christianity through the medium of the oriental mind.

That the Lausanne Conference served to emphasize the solidarity and unity of the Anglican Communion was not the least important among its results. Repeated meetings, of an informal character, were held and if these did nothing else they at least served to exhibit to ourselves our world-wide extent and our practical unity, as well as to preclude the popular error of regarding "The Church of England" and "The Anglican

Church" as synonymous terms. Most hopeful, too, was the very keen sympathy existing between the Anglicans and the Eastern Orthodox, as shown throughout the Conference. Both groups were represented by the very best types of each; and although the Orthodox were adamant on the "filioque clause" and the seven Sacraments, there seemed to be every prospect of some eventual basis of agreement being reached. Unquestionably the most seriously prejudicial fact at the moment is the word "Protestant" as applied to the Anglican Church—a word which requires a lot of explaining and leaves the Orthodox mind about as shy as before.

But a larger and more comprehensive type of sympathy than those mentioned above emerged constantly in Lausanne—a mutual understanding of one another's language. Our differences arise mainly through the varied meanings which we may attach to the same word. Thus "The Church" is, to a Catholic, a visible organism with plainly distinguishable members organized according to function; while, to the Quaker, it is a purely spiritual concept, invisible, independent of all outward signs and with a membership known only to God. It is impossible to formulate in words a perfect synthesis of these two views, even though they are not mutually exclusive; but a very significant step is taken when the Catholic comes to see the spiritual content of the body and the Quaker realizes that a body may be the vehicle of the indwelling spirit. Similarly with regard to the Sacraments; Lausanne showed to the Protestant mind that these were appointed channels of God's grace, while the Catholic was led to state emphatically that God's grace could not be limited to those channels.

If the Conference had done no more than state existing differences it would have fulfilled a great purpose; but it did much more. Personally, I now ap-

preciate and sympathize with the Protestant mind as never before, for I have seen the sainthood which it produces; on the other hand, I have had abundant evidences that the Protestant has seen more clearly the law and order of God's governance in His Church.

Now the difficult task begins, i. e. to transmit the eager spirit of this small but world-wide Conference to the millions whom the Conference represented. No one who saw the Conference can regard lightly the difficulty of the task; nor, equally, can he for a moment regard it as an impossible one, for he knows that the will and the power of God Almighty are behind this movement.

Consider an allegory. In the little Swiss town of Baden are two churches—one Roman for a thousand years, the other Protestant. Each had its separate chime of bells. When it became necessary recently to re-cast the more ancient bells it was decided to give them a tone in harmony with those of the other church, that so the calls to worship, though sounding in different tones, should yet form a perfect harmony. It was the thought of simple folk far remote from the dissonances of the larger world; but to none but saints, I think, would the thought have occurred. The recasting of bells would appear to be the Church's task, if the harmony of tones is to be attained.

Brief Items of Interest

APPROXIMATING as closely as possible to the hour when the last honors were paid to Leonard Wood, Governor-General of the Philippines, in the national cemetery at Arlington, a memorial service was held in the Cathedral of St. Mary and St. John in Manila. The cathedral, which seats a thousand, was crowded to the doors and many hundreds stood outside. Bishop Mosher was assisted by the Rev. Benson H. Harvey, acting rector; the Rev. Hobart E. Studley, of St. Stephen's Chinese Mission; Dr. James B. Rodgers, president of the Union Theological Seminary, and several visiting army and navy chaplains. Major General Fred W. Sladen and staff represented the army and Admiral S. E. W. Kittelle and staff the navy. Acting Governor General Gilmore, Manuel Quezon, President of the Senate, and representatives of the various consulates were also present.

Bishop Mosher paid a touching tribute to one who was not only "a great Christian man, the soul of integrity," but "the warmest and most ardent friend that a man could have." Governor Wood was confirmed in the Ma-

nila cathedral and both he and Mrs. Wood were regular attendants whenever they were in residence. At the suggestion of Acting Governor Gilmore and Bishop Mosher steps were taken at this memorial service to make the drive for two million dollars for the Culion Leper Colony, which is now in progress, into a memorial for General Wood. It was one of the projects he had most at heart. At the memorial service contributions amounting to about 1,551 pesos were made for this purpose.



DURING a brief summer holiday visit to the Pacific Coast Bishop McKim spent twenty-six days in Alaska, going in through Skagway and the White Pass, then down the Yukon to Tanana, up the Tanana to Fairbanks and so out by rail through Seward and by steamer to Seattle.

"My heart bled with sympathy for Bishop Rowe," says Bishop McKim. "He has such a tremendous task assigned him with but little human help and almost no equipment. I visited the missions at Eagle, Fort Yukon, Stephen's Village, Nenana, Fairbanks,

Anchorage, Seward, Wrangell, Skagway, Cordova, Juneau and Ketchikan.

"I held a memorial service for Archdeacon Stuck at Fort Yukon in the chapel and at his grave, preached to the Indian congregation there and visited the hospital, which has the confidence and coöperation of the various peoples covering hundreds of miles of contiguous territory.

Dr. Burke and his wife are doing a magnificent work and we were delighted to find them so comfortably housed. I wish this might be said of all our missionaries up there who work so uncomplainingly against seemingly hopeless odds. The only complaint made was the lack of spiritual privileges. Many are working alone with only visits three or more months apart from any clergymen. I did what I could, which was but little."



DR. GRAFTON BURKE of the Hudson Stuck Memorial Hospital, Fort Yukon, Alaska, leaves the mission on September 28 for delayed furlough after four years of service. Plans for his furlough in 1926 had to be set aside because of the impossibility of securing relief. Dr. Floyd O'Hara of San Francisco has volunteered to take charge of the hospital for one year and is now in Alaska. On reaching Seattle Dr. Burke will confer with Dr. John W. Wood, Secretary of the Department of Missions, who will be passing through about the same time en route to the Orient. During the autumn and winter Dr. and Mrs. Burke will probably be in New York where the doctor can secure opportunity for further post-graduate study.



THE REV. CHARLES F. SWEET, D. D., for twenty-six years one of the Church's missionaries in Japan, died in Peekskill, N. Y., September 10, at the age of 72 years.

Going to Japan in 1898, Dr. Sweet became a member of the staff of Trinitarian Catechetical School which later de-

veloped into the Central Theological College of the Church in Japan. He therefore had an opportunity for sharing in the training of several generations of theological students. Dr. Sweet was a scholar of distinction and after his retirement from the mission devoted much time to writing. Among his important books were a biography of Dr. John Henry Hopkins and a volume on Japan entitled *New Life in the Oldest Empire*.



BISHOP GILMAN on his return to Hankow wrote to the Department of Missions that on July 4, he, in company with Dr. F. C. Yen, a distinguished Chinese Churchman, had the pleasure of meeting the foreign secretary of Marshal Feng Yu-hsiang. This Chinese secretary, together with two other Chinese Christians holding important political posts, told of Feng's consistent Christian living and of the continuance of strong Christian feeling and living among officers and soldiers.



ANVIK, Alaska, is fifty miles from the nearest telegraph station, which means serious delay in forwarding and receiving information. About three years ago the Rev. Dr. Chapman began experimenting with radio. The Department of Missions is now able to communicate quickly with him by telegraphing Fairbanks and having the message broadcast from a station there. Dr. Chapman could listen, but he could not reply, as he had no satisfactory sending equipment. In one of his letters he reported this fact and said that for \$150 he could procure proper equipment. It seemed to the Executive Secretary that good friends who were living in such isolation should not be deprived of a means of speedy communication for the sake of \$150, so Dr. Wood advised Dr. Chapman to secure equipment, confident that it would be possible to send him money to pay the bill. It is a satisfaction to know that this confidence was not misplaced.

Sanctuary of the Church's Mission

Especially for Mexico

BISHOP CREIGHTON writes: "Government officials have assured me that there is no intentional desire to circumscribe my work unduly. On the contrary, they are in full sympathy with it.

"With these assurances, and with the prayers of the faithful in the States, we look forward confidently to such an enlargement and strengthening of the Church in Mexico as God in His infinite wisdom may see fit to grant.

"More than anything else Mexico today needs what the rest of the world needs, the living Christ in the hearts and lives of its people."

Intercession

FOR the Bishop and his family. For the Clergy, foreign and Mexican; especially for five Mexicans ordained deacons this year.

For more than three thousand members of the Episcopal Church in Mexico; for nearly fifteen hundred communicants.

For nearly thirty missions.

For all Mexican Christians.

For work among Americans, English and other foreigners.

ALMIGHTY GOD, our heavenly Father who art ever ready to hear the prayers of those who call on thee, grant, we humbly beseech thee, the abundance of thy blessings, both temporal and spiritual, upon the United States of Mexico. Guide and guard its president and all others in authority. Grant that by the operation of thy Holy Spirit they may ever be led to put forth such efforts on behalf of thy people as will give them release from all that hinders and prevents a true knowledge of thee. Through Jesus Christ our Lord. Amen.

LORD we beseech thee pour thy Holy Spirit upon all Christians in Mexico; make them to be ready to do every good for the salvation of those around them; keep them steadfast in the hour of persecution; that so by the innocency of their lives, and the faithfulness of their testimony even unto death, they may glorify thy Name, through Jesus Christ our Lord. Amen.

O LORD, without whom our labor is but lost, be present in all works of thy Church which are undertaken according to thy will; and grant to thy laborers a pure intention, patient faith, sufficient success upon earth, and the joy of serving thee in heaven; through Jesus Christ our Lord. Amen.

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The National Council

The National Council meets regularly five times a year. Its work is conducted and promoted through the Departments of Missions and Church Extension, Religious Education, Christian Social Service, Finance, Publicity and Field, and the Woman's Auxiliary. Under the Departments there are Divisions, Bureaus and Commissions.

All communications for the Council or for any Department, Auxiliary Division, Bureau, Commission or officer should be addressed to the Church Missions House, 281 Fourth Ave., New York, N. Y.

All remittances should be payable to Lewis B. Franklin, Treasurer.

Appointments of the Presiding Bishop

Sunday, October 2, Consecration of Bishop Casady, All Saints' Church, Omaha, Nebraska.
Sunday, October 9, Trinity Parish, Pottsville, Pa., 11:00 a. m.
Sunday, October 16, 11:00 a. m., St. Matthew's Cathedral, Dallas, Texas.
Monday, October 17, Evening, St. Mark's, San Antonio, Texas.
Tuesday, October 18, Sermon at Opening of Synod of Southwest, San Antonio, Texas.
Wednesday, October 19, Morning, Quiet Hour for Woman's Auxiliary of Province of Southwest.
Thursday, October 20, Evening, St. David's Church, Austin, Texas.
Friday, October 21, Evening, Trinity Church, Houston, Texas.
Tuesday, October 25, Synod of the Province of New England, Boston, Mass.
Wednesday and Thursday, October 26 and 27, Catholic Congress, Albany, N. Y.
Friday, October 28, Dinner, Public Meeting and address, Fiftieth Anniversary, Joint Diocesan Lesson Board, Philadelphia, Pa.
Monday and Tuesday, October 31 and November 1, Two Hundred and Twenty-fifth Anniversary, St. Mary's Parish, Burlington, N. J.

Department of Missions and Church Extension

JOHN W. WOOD, *Executive Secretary*

Across the Secretary's Desk

BISHOP THOMAS in Southern Brazil is beginning to realize some of the anxieties that a missionary bishop has to carry. Writing recently he said: "There are many problems that are weighing upon my mind. I have been making out our budget for the coming year. It will be forwarded from Rio, whither I shall be going in September. I have tried to make it as small as possible but some increase is absolutely necessary in order to meet the needs of the present.

"Then there are matters not provided for in the budget for which I must accept responsibility. There has been lots of illness among the clergy. The Rev. Mr. — has a daughter who is very ill. This illness is costing him much money and he hasn't enough to pay the bills as they come in. The Rev. — was operated on for appendicitis in May and has had a hard time pulling through. He is not yet able to get back to work; nor will he be able to pay for his hospital expenses and doctor's fees. The Rev. — is in the

hospital, he was operated on for appendicitis two days ago. I shall have to find money to pay his expenses, too. The Rev. — has gotten gradually worse. He is not able to do any kind of work at all. He will not be able to live on the \$600 he gets from the Pension Fund. I must keep on helping him.

"These are just some of my problems. Maybe you have good suggestions as to how a bishop can settle them. For each of the above cases I should have immediately \$250."



HERE is an interesting letter from an isolated communicant, living where there is no congregation of this Church:

"Enclosed find check for \$10—my pledge for the quarter. The next payment will be the first of the year.

"If I should move to a place where there is a church, and should make my payment through the red side of the envelope, is it not true that the work of the Department of Missions would get a less amount of it than it does now?

"I am asking this because I am thinking of making such a move and I do not desire any arrangement that will work that way."

In answer to that direct question of my correspondent, I had to explain that it is true that under the circumstances referred to, a less amount would come to the support of the

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general missionary work of the church. The gift would have to be divided with the diocese, possibly on a 50-50 basis, possibly on a basis whereby the diocese might receive as much as seventy-five percent and the general missionary work of the Church only twenty-five percent.



A RECENT dispatch from London printed in a New York daily gave this information. By all canons of journalism it certainly is "news"—of a very unusual kind, too:

"Ten years ago a young man offered himself to the Baptist Missionary Society for service as a missionary in the Congo. The applicant was rejected by a doctor, and subsequently went into business with the determination to devote his profits to the cause he had hoped to serve in another way. It was announced recently that in the ten years since his rejection his gifts to the society have amounted to \$125,000."

In case there is doubt in the mind of any one, it may be pointed out that it is not necessary to have had this young man's medical experience, in order to follow his example.



WHEN the Rev. A. B. Parson was in Liberia he was often depressed by the inadequate equipment of many of our churches and chapels, especially in the matter of Prayer Books, Hymnals, Bibles, Testaments, vestments and altar linens. Bishop Campbell asked him to do what he could on his return home to secure supplies of this kind. Bishop Campbell will act as a distributing center. Mr. Parson will be glad to assemble at the Church Missions House and forward to Bishop Campbell from time to time, any gifts of supplies friends may find it possible to send.



FROM a New England friend comes a dollar bill to help meet the Anvik situation outlined on page 465 of THE SPIRIT OF MISSIONS for August. The dollar is accompanied by a message showing that the gift is sent as the result of loving thought:

"I have just finished reading Bishop Rowe's article on the helpless children orphaned by the epidemic at Anvik and hasten to enclose one dollar, all that I can give. It is surely what He would have me do with what is His.

"May I ask why such statements of need are never read in our churches? Only a comparatively few people take THE SPIRIT OF MISSIONS and, therefore, have no idea of the desperate need of their money in helping to spread the Glad Tidings."

My correspondent asks an interesting question. I wonder what the answer of a parish clergyman would be to such a question. Will any one of them help me to enlighten my correspondent?

DO you want to get inside detailed news about what is happening to our friends and their work in China—the sort of thing that does not ordinarily get into THE SPIRIT OF MISSIONS—items and articles with personal and human interest?

If your answer is "Yes," my advice is to subscribe for the *Shanghai News Letter*, the *Hankow News Letter* and the *Anking News Letter*, published monthly ten months in the year.

The subscription price is one dollar each. Send the money to the Book Store, 281 Fourth Avenue, New York. Your name and address will be sent out to China and within three months you will begin to receive all of these interesting documents, or any one of them for which you may prefer to subscribe.

Arrivals and Sailings of Missionaries

ALASKA

The Rev. Mervin L. Wanner, a new appointee to Fairbanks, sailed from Seattle August 13.

BRAZIL

The Rev. A. N. Roberts arrived in New York August 30 for a short visit.

CANAL ZONE

Archdeacon and Mrs. J. L. Sykes, returning after furlough, sailed from New Orleans August 18.

Mrs. J. C. Morris arrived here the last week in August.

CHINA—ANKING

Mr. H. E. Shaffer, transferred to Honolulu, sailed with his family from Los Angeles September 3.

The Rev. and Mrs. A. W. S. Lee sailed from Liverpool September 3, and arrived in New York September 11.

CHINA—HANKOW

Mr. J. E. Fowler, transferred to Tokyo, sailed with his family from San Francisco August 20.

Miss H. F. Gosline, transferred to Honolulu, sailed from Los Angeles September 3.

The Rev. A. M. Sherman and family and Mr. E. M. Littell sailed from London for New York September 3.

Miss M. G. Cabot sailed for England September 4.

Mr. John S. Littell arrived in New York September 11.

CHINA—SHANGHAI

Dr. J. C. McCracken and family, returning after furlough, sailed from Seattle August 16.

Professor H. F. McNair and Mr. D. H. Porterfield, returning home on furlough, arrived in New York August 25.

THE NATIONAL COUNCIL

HAITI

Mrs. E. S. Royce, returning to the field, sailed from New York September 2.

HONOLULU

Miss Ruth Jenkins, Miss Marian Jenkins, Miss R. G. Mercer, new appointees to the Priory School, and Sister Olivia Mary, sailed from San Francisco August 17.

Miss Roberta Caldwell, returning after furlough, sailed from San Francisco August 10.

Miss Charlotte Teggart, returning after leave, sailed from Los Angeles August 13.

JAPAN—KYOTO

Miss M. C. Cannell, returning after furlough, sailed from Seattle August 16.

Miss S. H. Rembert, a new appointee, sailed from San Francisco August 20.

Miss E. L. Foote, returning after furlough, sailed from San Francisco September 3, together with the Rev. and Mrs. H. R. Shaw, Miss L. E. Dickson and the Rev. R. H. Jackson, new appointees.

LIBERIA

Miss E. deW. Seaman, Miss M. W. McKenzie, and Miss Henrietta Barlow, returning after furlough, sailed from New York for England September 8.

PORTO RICO

Miss I. M. Beauchamp, returning after summer study, and Miss Phoebe Westrup, a new appointee, sailed from New York August 25.

Miss Celeste McJilton, a new appointee, sailed from New York September 1.

PHILIPPINE ISLANDS

Miss Flora E. Rogers, a new appointee, also the new head master of Brent School, Mr. H. C. Amos, and his family and two new teachers, Mr. H. S. Downes and Mr. A. H. Forrester, sailed from Vancouver August 11.

VIRGIN ISLANDS

Sister Noel, O. S. A., returning to the United States on furlough sailed from St. Thomas August 14.

Foreign-Born Americans Division

THE REV. THOMAS BURGESS, *Secretary*

Good News from St. Anne's Mission

THE new St. Anne's Mexican Mission, El Paso, Texas, is almost completed and should be ready for occupancy by the middle of November. Then Miss Conrad and her assistant can move out of the hot attic into good living quarters and the Mexicans can come to their clinic and school in a new beautiful building, in the center of which is a chapel.

A SPANISH booklet, *Daily Prayers and Prayers for the Sick*, has just been published, both in bilingual form like the rest of the series, and also in Spanish alone. The construction and translation were made by the Rev. Arthur Cotter, with the help of Archdeacon Watson, and the whole thing was gone over and approved by Bishop Ferrando and the Rev. Lefferd D. Haughwout. This booklet can be used for Mexican work on the border, and also by our Latin American bishops. It will also be used by our hospital chaplains and in our ordinary parishes where Spanish-speaking people are. This Spanish prayer booklet is the thirteenth of a series.

Educational Division

WILLIAM E. LEIDT, *Acting Secretary*

Jerusalem and Christian Missions

TO THOSE conversant with the great world-wide extension of the Church, the Edinburgh Conference of 1910 stands out as a most important event in the chronicles of modern missions. Unfortunately, to many others, it is but a name, an event past, the importance and significance of which have long since been forgotten. To them, also, the Edinburgh Continuation Committee is but a name and the International Missionary Council is, perhaps, entirely unknown. It is because of this that I wish to say a word about the International Missionary Council and its forthcoming third meeting on the Mount of Olives, outside Jerusalem, in the Spring of 1928.

When, early in the World War, it became apparent that the Edinburgh Continuation Committee could no longer function, steps were taken to provide, as soon as possible after the restoration of peace, a means for true international coöperation in missionary work. As a result, a notable meeting was held, in June, 1920, at Crans, near Geneva, Switzerland, attended by representatives of the various mission boards of North America, Great Britain, and Continental Europe. A year later the International Missionary Council was formally constituted. It now represents the national missionary organizations of North America, Great Britain, Australia, New Zealand, South Africa, France, Germany, Holland, Sweden, Finland, and Belgium, with provision for representatives from India, China, Japan, Africa, the Near East, and other mission fields. Two things should be noted: First, the International Missionary Council always functions as an international body and not by national sections, and, second, it includes representatives from the mission fields.

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Two meetings of the Council have been held and the third is planned for the Spring of 1928.

Particularly significant for us in America are the subjects to be considered. These include:

I. *The Christian Life and Message in Relation to Non-Christian Systems.*

II. *Religious Education.*

III. *The Christian Mission in the Light of Race, Conflict, Industrial Developments, and Rural Needs.*

Naturally a program of so comprehensive a nature cannot be successfully carried out without adequate preparation. To this end discussion groups throughout the world are being organized to examine these problems. Already many are under way and it is hoped that during the coming autumn and winter many Church people will participate, so far as opportunity is afforded, in these groups. They will provide an unprecedented opportunity to formulate Christian public opinion and interest without which the Jerusalem meeting cannot hope to accomplish its purpose. This has been stated to be "to gain help in regard to those needs which are felt to be the deepest and most pressing in the hearts, lives, and work" of articulate Christian groups around the world.

To further interest in and knowledge of the subjects which are to come before the Jerusalem meeting, the Foreign Missions Conference of North America is preparing a series of five bulletins entitled *Jerusalem and Christian Missions*. These bulletins which will be the only means of keeping in touch with developments preceding and following the Jerusalem meeting will contain (a) extracts from the reports of study groups in different countries; (b) study outlines and questions for use in group discussion; (c) references to contemporaneous literature on these subjects; (d) excerpts from reports of special commissions preparing material for the Jerusalem meeting; and (e) summaries of discussions at Jerusalem. The bulletins which will be largely educational in character may be secured from the Foreign Missions Conference, 419 Fourth Avenue, New York, N. Y. The subscription price is \$1.00 for the five bulletins.

I cannot close this subject without mention of our own special study course for the coming year—*A Church Awake*, A Study of the Vital Elements in the Gospel. No study could be more timely to the Jerusalem meeting and no study could be more essential or fundamental to a sound understanding of the topics to be considered at Jerusalem. If one does no more than study *A Church Awake*, a consciousness of the Jerusalem meeting should do much to stimulate that study and make it more vital. It is such events as the Jerusalem meeting which enlarge our horizon and

make very real to us our participation in the very greatest enterprise in the world.

A \$5 Library

IN CONNECTION with *A Church Awake*, many will desire to do additional reading. For this purpose a carefully selected reading list was appended to the book. But even this list may prove perplexing and confusing to those who have but a limited time for reading and must make their selection carefully. From the bibliography in *A Church Awake* I have selected the best or most representative book in each group. There are seven books, all of them readable and fairly brief. Together they make an admirable nucleus for individual or parish libraries. This special, carefully selected collection of seven books may be secured from the Book Store, 281 Fourth Avenue, New York, N. Y., for five dollars. Separate books may be purchased at the prices noted.

The books are:

The Kingdom without Frontiers.

By Hugh Martin\$1.00

The Universal Faith. By H. H. Gowen 1.50

The Story of Missions. By E. E. White .75

The Business of Missions

By C. H. Patton 1.00

Social Theory of Religious Education

By George A. Coe 1.50

Social Opportunity of the Churchman

By C. K. Gilbert and C. N. Lathrop .25

Ministry of Laymen. By L. C. Palmer.... .25

Regular price if purchased separately....\$6.25

Special Price for set\$5.00

In ordering, request *The Special Five Dollar Library*, and send remittance with order.

Field Department

THE REV. R. BLAND MITCHELL,

Executive Secretary

The Acid Test

A letter to his people by Dean Robert S. Chalmers of St. Matthew's Cathedral, Dallas, Texas.

Money has been called the acid test of faith. Perhaps this is so. The Church's Program and the every member canvass for that program means a very great deal more than a campaign to raise an annual budget, but they include that budget.

Primarily the Church's Program is conceived in terms of human need. It is the Church endeavoring to meet and answer urgent needs of men, women and children,—as Our Lord would meet them—because they are the needs of His children. To meet these needs, something far greater than money is

required, but the greater gift is never given without including the less.

Do you resent money being talked about in Church? Why? Our Lord Jesus Christ talked quite a lot about money. Are we not to preach that part of the Gospel because it refers to money? For instance—

“So is he that layeth up treasure for himself and is not rich towards God.” S. Luke XII, 21.

What, then, ought we to do? Something like this, I think:

Consider the Budget. It has been mailed to you. It clearly sets forth the minimum that is required of us, to keep the work going. No advance work is included.

Next. Consider Whose work it is. Christ’s work throughout the world, presented to us. Then I think we should pray about it all.

Pray to be guided aright.

- to have courage to do our whole duty.
- to be delivered from a mean idea of what God expects from us in service to the Kingdom.

- that we may express our devotion to Our Lord Jesus Christ, as He guides us, not according to our own fancies.

Open our expense book, family budget, or whatever other record we keep. The stubs of our check book will do. For the last twelve months. Go over your expenditures item by item—vacation expense, travel, automobile, clothing, club dues, etc. And such items as weekly expense for cigars and movies and radio. Look at them all—fairly and squarely—the large and the small items.

Then with this record still before you say quietly something like this—

“For souls redeemed, for sins forgiven,
“For means of grace and hopes of heaven

“Father, what can to Thee be given
“Who giveth all?

“To Thee from Whom we all derive
“Our life—our gifts—our power to give?”

Then kneel down and pray again—and our prayer will run something like this—

Blessed Lord Jesus, help me never again to put Thee to an open shame by my thoughtlessness and selfishness. Help me never again to keep back from Thy Kingdom and to use for my own purposes so much of my resources of time, money, service, influence. Make me humbly grateful that the opportunity of giving has not been taken away from me. Grant me Thy Help now.

And then—fill in the pledge card.

If each one of us will do that—the budget will not only be raised, but the whole Parish will be blessed and invigorated.

Speakers’ Bureau

REQUESTS for the services of speakers, except Department Secretaries, should be addressed to The Speakers’ Bureau, 281 Fourth Avenue, New York City.

The secretaries of the various departments are always ready, so far as possible, to respond to requests to speak upon the work of the Church. Address each officer personally at 281 Fourth Avenue, New York City. For names see page 632.

Use the telephone only in clear emergency. And don’t hold back your request until it gets into the emergency class. A letter, giving full information, eliminates the chance of misunderstanding and prevents delays incident to inadequate knowledge of your needs.

For reasons of postage, office and time economy; for the benefit of prospective speakers, who must be given definite information; for proper record; for reasonably prompt service and at least an approximate efficiency, the following details should accompany each request for a speaker:

Month, date, hour, city, parish, meeting-place, diocese, name of rector, occasion or kind of meeting, kind of address desired, time allowed for address, and a statement covering travel expenses and entertainment for the speaker.

The Bureau cannot guarantee speakers for all requests filed. Engagements must depend upon our resources in available speakers. Requests should be sent in as early as possible before dates desired.

Travel expenses of the speakers should be provided whenever this can be done.

J. M. MILLER,
Secretary.

Department of Publicity

THE REV. G. WARFIELD HOBBS,
Executive Secretary

Our Advertising

It is quite probable that readers of THE SPIRIT OF MISSIONS are interested in the advertising which appears in the magazine from issue to issue. They probably note how scant is this patronage in the case of religious publications in general. Indeed the publication of religious periodicals of all kinds has become a precarious matter because of the fact that the business world, or more correctly the advertising world, has turned aside from the whole cultural press with small but select lists of readers to the pursuit of bulk circulation found only in the secular realm.

It may be of interest to record as a part of the work of the Department of Publicity its coöperation in the recent organization of

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a combination of religious periodicals, weekly and monthly, for coöperative handling of advertising, the new organization to be known as the Associated Religious Publications. Forty-two weekly and monthly periodicals, with a total circulation of 1,200,000 in the weekly field and of over 745,000 circulation in the monthly list, have combined to see whether or not the present situation may not be greatly improved.

THE SPIRIT OF MISSIONS, with a circulation of more than 40,000 copies each month, enjoying a welcome in many thousands of homes, certainly offers a valuable medium of approach to a great constituency. Indeed manufacturers with national distribution are beginning to feel the need of approach with their commodities to just such groups of the American people. They begin to suspect a lessening appeal for their advertisements when buried amid vast masses of kindred appeals and presented exclusively to the highly sophisticated groups which make up bulk circulation.

We trust that readers of THE SPIRIT OF MISSIONS who have knowledge of the problems of national advertising will do what they can to encourage patronage of the religious press.

Further information, together with rates, may be had from the Rev. John W. Irwin, Advertising Manager of this magazine, or directly from the Secretary-Treasurer of the Associated Religious Publications, Mr. William H. Wooster, 158 Fifth Avenue, New York City, to whom the whole religious press is indebted for leadership in this movement.

Christian Social Service

THE REV. CHARLES N. LATHROP,
Executive Secretary

Rural Schools and Conferences

FEW things are contributing more to the ever-increasing interest in the Church's work in village and country than the summer schools and conferences for rural clergy.

The Rural Schools proper usually are conducted by the Agricultural Colleges of State Universities or universities of national character, and cover such subjects as *Agricultural Economics, Rural Sociology and Community Life Problems.*

The Clergy Conferences which are held at the same time and place as the Rural Schools are led by bishops, clergymen and laymen prominent in the village and country life of the Church, and in coöperation with the Division for Rural Work of the National Council. Prominent among the speakers present at the various Schools and Conferences this past season were Bishops Darst, Maxon, Dav-

enport, Wise, Coley and Seaman, the Rev. Bertram Brown, the Rev. G. W. Gilbert, the Rev. F. D. Goodwin, the Rev. F. H. Gavin, D. D., the Rev. E. S. Ford and Mr. C. J. Galpin of the United States Department of Agriculture.

There were six of these Rural Schools and Conferences held during the summer of 1927: first, at Vanderbilt University, Nashville, Tennessee, sponsored by the Rt. Rev. J. M. Maxon, D. D.; the second, at Kansas State University, Manhattan, Kansas, under the leadership of the Ven. L. W. Smith; the third, at Maryland State University, College Park, Maryland, under the leadership of the Rev. C. W. Whittemore; the fourth, at the University of Wisconsin, conducted by the Secretary for Rural Work of the National Council; the fifth, at Cornell University, conducted by the Rev. C. R. Allison, Chairman of the Committee on Rural Work of the Second Province; and the sixth, at Washington College, Chestertown, Maryland, under the leadership of Bishop Davenport.

Approximately one hundred and sixty of our clergy attended these various Schools and Conferences with practically every section of the country represented. Some twenty-five states were represented at Madison alone.

THE WOMEN'S CONFERENCE AT MADISON

For the first time in the history of the Church a conference strictly for women rural workers was held in connection with the rural school and conference at Madison.

Some fourteen women from as many different sections of the country gathered together to discuss problems connected with the rural work of the Church, especially as it pertained to women and young women. The group was under the leadership of the Rev. F. D. Goodwin and discussions were led by such competent workers as Miss Mary Rowland of the diocese of Newark, Miss Agnes Penrose of the Church Mission of Help, and Mrs. E. T. Boyd, volunteer rural worker for the diocese of Colorado. Addresses covering their work were given by practically every woman present and plans were made for developing the Conference another year.

Summer Scholarships for Rural Students

THE rural work of the Church depends as much upon the devotion, leadership and training of the country ministry as upon any one factor in the whole rural problem. Realizing this fact, the Division for Rural Work of the Department of Christian Social Service of the National Council has this last summer selected and placed under the tutelage of certain of the rural clergy of the Church seven seminary students. The students chosen

have all expressed the intention of spending many years, if not their whole ministry in village and country work. As for the clergy under whom the students have been placed, they are all prominent and successful leaders in country church work.

The plan has been approved not only by Deans of Seminaries and Bishops and leaders of the Church, but by experience as well. The interest, training and probable clinching of the various students in their hope of making the rural ministry their life work have more than proved the practical value of the idea.

The cost of sending each student amounted to approximately \$500.00, the total sum covering a salary of \$10.00 per week for twelve to fifteen weeks and board, room, transportation to and from the field, and the purchase, or rental of a car and maintenance of the same. The whole experiment cost some thirty-five hundred dollars.

The experiment was made possible very largely by the Woman's Auxiliary. Inspired by the study book for the year, *Beyond City Limits* by the Rev. F. D. Goodwin, and the companion volume by Miss Laura F. Boyer, the Auxiliary gave, or made possible, the scholarships needed. Some were given by diocesan branches, some by parish branches; others were contributed by informal groups of Auxiliary members, and one was given anonymously as a result of the moving appeal of an Auxiliary member.

The Woman's Auxiliary of the diocese of Pennsylvania was the first to respond to the call and gave two full scholarships and so made it possible for Mr. Worth Wicker of the Philadelphia Divinity School to spend the summer with the Rev. F. D. Goodwin, and for Mr. J. R. Kuhns of Seabury Divinity School, to be with the Rev. E. S. Ford in the Western Counties Mission in the diocese of Newark.

The Rev. Lyman Bleecker, lately ordained to the diaconate, was enabled to spend three months with the Rev. C. R. Allison in county mission work in Western New York as a result of the generosity of members of the Auxiliary of New York. The Auxiliary of Christ Church, Bronxville, New York, sent Mr. W. G. Christian of the Virginia Seminary to assist the Rev. George B. Gilbert of Middletown, Connecticut.

The Auxiliary of the Diocese of Maryland provided funds for a Scholarship for Mr. Albert C. Morris of the Virginia Seminary and sent him to the Rev. Bertram Brown of Tarboro, North Carolina.

Several parish branches of the diocese of Chicago joined in sending Mr. Elmer Lofstrom of Nashotah for three months training under the Rev. David Clark of South Dakota and Mr. Charles Hawtrej of the same Seminary was sent to the Rev. H. R. Hole of

Michigan, as a result of a scholarship given by one who did not wish his name known.

Both clergymen and students involved report most favorably upon their summer together. The project has more than proved its value and the Department of Social Service hopes to find some means of continuing it another year.

The Rural Fellowship

THAT the Rural Fellowship is slowly but surely winning a place for itself in the life of the Church was evidenced at the annual meeting, held at Madison the 5th of June. The Rev. Val. H. Sessions read his report as secretary and quoted letters and figures to prove the steady growth of the Fellowship. Plans were made for increased circulation of *The Rural Messenger* and for the improvement of its form and content.

The following officers were elected for the year 1927-28: Honorary President, Bishop Darst; President, the Ven. E. W. Couper; Vice-Presidents, the Rev. B. E. Brown and Miss Mildred C. Edmunds; Secretary and Treasurer, the Rev. Val. H. Sessions. In accepting election as Honorary President Bishop Darst said: "While I cannot assume any office which will involve more work than I already have, I shall be only too glad to prove my interest in the rural work of the Church by accepting the office you have so kindly given me. You may be assured of my prayers and such good offices as my limited time will permit. I am sure the Commission on Evangelism would be glad to use the columns of *The Rural Messenger* in promoting the follow-up of the Bishops' Crusade."

The two "high days" of the Conference at Madison were those which were blessed by Bishop Darst's presence and the members of the Fellowship count it a privilege to have him at the head of their organization.

Bishops, priests, laymen and organizations helped to make the rural Schools and Conferences successful. Probably no one man in the Church today has done more for rural work, however, than the Rev. F. D. Goodwin. As first Secretary for Rural Work of the National Council, author of the study book, *Beyond City Limits*, and leader of both clergy and women's conferences at Madison, he has been a vital factor in arousing and inspiring the Church to greater work in village and country.

The large attendance at the Summer Schools was made possible in no small degree by parish and Woman's Auxiliary study classes. Scholarships of from thirty to fifty dollars were placed at the disposal of national and diocesan officers and as a result many clergymen and women workers were able to attend who without such help could not have been present.

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

A Traveling Secretary Visits Annual Meetings

By *Emily C. Tillotson*

Educational Secretary of the Woman's Auxiliary

TO a traveling secretary there come experiences both interesting and inspiring. It is a privilege to meet and to know the women who are doing the work in the field—to hear of their problems and to talk to them as to the ways and means whereby solutions have been reached. One's horizon broadens in that process, and it is of inestimable benefit in doing our work at headquarters to come in contact with those who are members of the Auxiliary in parish and diocese. One becomes filled with a desire to know yet more of the activities so satisfactorily carried on in all parts of the Church. If only we could visit every parish and mission in every diocese and district!—but as that is obviously beyond us, the next best thing is to be present at an Annual Meeting there to meet women from all parts of their respective fields, and from them gain a comprehensive view of what goes on in that most important of all units—the parish or mission.

In a journey taken last winter and spring it was possible to be present at several such meetings, namely, those of the dioceses of Sacramento and California, the districts of Idaho (brief mention of which was made in an article in the September SPIRIT OF MISSIONS) and Honolulu, in addition to the Synod of the Province of the Pacific.

The diocese of Sacramento is largely rural with many small and scattered parishes and missions. It was interesting to hear the clear, concise report of good work done and to listen to the discussion of constructive plans for the future. Special mention was made of the women who have gone out as missionaries from the diocese. Of these there are two in China and one in Alaska and through sympathetic presentation they and their work seemed as much the concern of this group as did the work of their own diocese. In the home diocese there is much excellent work being done, both in the city of Sacramento and elsewhere. The delegates were glad to hear from Deaconess Todd of the work which she is doing among the Indians at Orleans.

There were especially interesting reports of the activities of the Auxiliary guilds. In an increasing number of the parishes and missions there is but one woman's organization functioning for a part of the year as an

Auxiliary. The amount of work accomplished is most gratifying both as regards money gifts and supply work, while there is a growing emphasis upon education and constant efforts are being made to deepen the spiritual life of the branches. The women consider that the diocese has been strengthened by the experience of the Bishops' Crusade and the desire to carry on what had been begun at the time was very evident. To the president, Mrs. Baxter, and to the other officers and members of the Auxiliary, there must have come a sense of happiness that the day of meeting should have brought to the many present such a measure of helpfulness for the year ahead as well as thankfulness for that which had just closed.

The meeting of the California branch was a large one and again there were interesting reports of good work done. The president, Mrs. Lance, and the program committee had been most generous in their allotment of time for an educational conference at which Mrs. Deems, the educational secretary of the diocese, presided. Following a talk by the visitor from headquarters there were questions from the floor, and plans for the coming months were outlined and discussed, particularly the visit of Miss Boyer, to which all were looking forward. In the afternoon there was a most interesting talk by Dr. Burgess on the work of the Foreign-Born Americans Division, and suggestions as to ways in which the Auxiliary might cooperate. In this very important undertaking the Church through the wise and devoted efforts of Dr. Burgess and his colleagues is accomplishing results of which we may well be proud and in which it is a great privilege to have a part.

Bishop Parsons gave a most inspiring address emphasizing especially the spiritual contribution which the Auxiliary could make to the life of the diocese and through it to the Church. In closing he spoke most appreciatively of the devoted service of the retiring president, Mrs. Lance, and welcomed her successor, Mrs. Sherman.

The Annual Meeting of the district of Honolulu brought together members from the parishes and missions in the city of Honolulu and from the other islands upon which the Church has work. These delegates repre-

sented the racial groups reached by the Church in Hawaii, viz. the Caucasian, Hawaiian, Chinese, Japanese and Korean. Here were members of the Auxiliary of many different races brought together by a common interest and task. It is worth a journey of many miles to see such a group—a prefiguring surely of that day when racial barriers will fall before the spirit of the conquering Christ and men and women everywhere made of one blood and united in one task will find the perfection of their freedom in service for the Kingdom of the Prince of Peace.

Interesting reports were made by the president, Mrs. Thompson, and by the educational secretary, Mrs. Judd. The year had been a good one with advance all along the line. The reports from the other officers showed progress as did those from the various parishes and missions. The amount of work accomplished by the Auxiliary was most gratifying. In addition to meeting national obligations the branch had given generously to the building fund of St. Paul's Parish House, Makapala. (See THE SPIRIT OF MISSIONS for March, p. 147), also for scholarships at Iolani School, the Priory and St. Mary's Mission. It was good to hear of the educational work accomplished and to look forward to an advance in the coming months. Most of all was it a matter for gratitude to know from the reports that there had been growth throughout the Auxiliary in all spiritual endeavor.

A most delightful feature of the day was the Convocation lunch at the Priory School where the delegates were welcomed by the Sisters in charge and where the delicious lunch was beautifully served by the pupils. The meeting was of especial interest in that the American Church in Hawaii has just celebrated its twenty-fifth anniversary. The record of those years is a notable one and in the development of the work the Auxiliary has played an important part. Mrs. Restarick had been asked to speak of the progress of the Church in the Islands. Her report was a most able one, giving a vivid picture of the Church and of the various institutions connected with it. No one could have been better qualified than herself to give such a chronicle. It has indeed been a most fruitful quarter-century!

The parish hall in which the meeting was held had been made most attractive for the day. There were flowers and palms everywhere—unusually lovely even for that land of flowers. These included a lei—most beautiful of all wonderful wreaths—a gift from the Auxiliary to the visiting secretary. This exquisite thing seemed to the grateful recipient an embodiment of the sweet kindness which had followed her every moment of her two months' sojourn in their midst, and for

which she can never be sufficiently grateful.

Bishop LaMothe, who, earlier in the day had spoken most kindly of the work of the Auxiliary in his own district and in the Church at large, dismissed the gathering with prayers and his blessing, bringing to a close a day which, to the visitor from headquarters, seemed a peculiarly blessed one.

The meeting of the Synod of the Province of the Pacific was held in Seattle, May 18-21. On the same dates the Woman's Auxiliary held its meeting as did the Girls' Friendly Society, the Daughters of the King and the Young People's Fellowship. In this province of magnificent distances it was gratifying to find that there were sixty-seven delegates responding to roll call from five dioceses and seven districts, only three districts, Alaska, the Philippines and Utah, being without representation. Much regret was expressed that several accustomed to attending the meeting of the Synod had found that it was impossible to be present. Among this number, all of whom were greatly missed, were Mrs. Monteagle, Mrs. Lance, Mrs. Wilson Johnston and Miss Magill.

The program was full of interest and the committee responsible deserved much credit for so successfully accomplishing a difficult undertaking.

In addition to the business meetings there were conferences for officers in charge of the various departments of Auxiliary work. Most forward-looking were a series of addresses on *Opportunities for Service Through the Parish Quota, The United Thank Offering and The Corporate Gift*, while an additional group of speakers dealt with the following subjects: *New Opportunities for Service among College Women, In the Rural Field and Among Farm and Cannery Migrants*. Representatives from cooperating organizations made a strong contribution through the presentation of their work and it was most helpful to the Auxiliary to hear directly from the Girls' Friendly Society, the Church Periodical Club and the Daughters of the King and to learn again of ways in which we might cooperate with them.

Mrs. Kydd, president of the Provincial Auxiliary, in addition to her many other duties, conducted each morning a Bible class which was largely attended. The subject was St. John's Gospel which was most beautifully treated, the suggestions for study being stimulating and inspiring as well as clear and practical. Each day at the noon hour there were addresses by missionary bishops, which one wished that the whole Church might have heard.

This province is rich in missionary opportunities and it was a privilege indeed to hear from those best qualified to tell the story how these opportunities are being met and of the men and women who are doing the

work of the Church in a field scattered and difficult where thousands of square miles is a common unit.

It was a blessing indeed to have the presence of Bishop Murray. His beautiful address to the Auxiliary and to the entire Synod assembled in Joint Session gave fresh inspiration to all the workers and a new realization of the unity of those who in all fields are working for the extension of Christ's Kingdom.

It is unfortunate that it has not been possible to write in greater detail of those meetings. Much of importance has been omitted and far too brief mention has been made of what has been noted. There are certain impressions, however, which remain as a result of the experience of meeting the groups men-

tioned above which should be enumerated as they seem to have a certain measure of significance.

The spirit of every meeting was good to see—progress was reported all along the line. There were evidences of broadening horizons and of a deeper sense of the greatness of the Church's task with a corresponding realization of responsibility in the accomplishment of it. For so high an achievement the whole strength of the Church must be marshalled. This means working together, more coöperation, a greater effort for the enlistment of those as yet uninterested. Above all it must mean, as the Bishops' Crusade has taught us, a re-dedication of the individual and of the group to which he belongs to the service of Christ and His Church.

The American Church Institute for Negroes

THE REV. ROBERT W. PATTON, D. D., *Director*

THE sum of \$400,000 has been subscribed up to September 15 towards the building and equipment program of around \$500,000 for St. Paul's School, Lawrenceville, Va., and Fort Valley School, Fort Valley, Ga., two of the most important schools of The American Church Institute for Negroes. The money thus far raised includes the appropriations of the General Education Board (Rockefeller Foundation) amounting to about \$150,000 which is payable when notified that the remainder has been raised. Thus about \$100,000 more must be raised to complete the program and secure the appropriation from the General Education Board.

At the last meeting of the Trustees of the Institute and the National Council Dr. Patton reported that he had received both sympathy and coöperation from the Bishops of every diocese whom he had approached with a view to enlisting the interest of church people in the equipment of these two schools for the great service they are rendering, not only to the Negroes of the South, but to the whole country.

One of the striking features of Dr. Patton's report was not only the interest and coöperation of the late lamented Rt. Rev. William Cabell Brown, D. D., Bishop of Virginia, in a recent campaign held in Richmond in behalf of St. Paul's School above-mentioned, but the fine response of the people of Richmond in generous contributions for this work. Although the canvass has not been entirely completed in Richmond, about \$20,000 has been subscribed for St. Paul's School.

The Rt. Rev. Charles P. Anderson, D. D., Bishop of the Diocese of Chicago, and a committee composed of leading clergy and laymen, of which the Rev. Herbert W. Prince, rector of the Church of the Holy Spirit, is

chairman, are now organizing a move in Chicago to raise about \$35,000 for St. Paul's School for the new Practice School Building (to be known as the "Chicago Building.")

Three moving picture films showing graphically the work of the Institute schools, featuring the students at work in the various trade departments—carpentry shops, masonry, dressmaking, domestic science—and in work on the farm, have been prepared under the Publicity Department of the National Council. The work of the Publicity Department of the National Council in securing these films is highly creditable to the prompt efficiency of that department.

These motion pictures portraying the work of the schools in the trades and on the farm were shown at numerous meetings in the Dioceses of Chicago, Ohio and Pennsylvania. A chorus of Negro singers representing the Institute schools rendered the spirituals and plantation melodies with exceptional impressiveness at most of these meetings. Many complimentary communications were received from those who heard these singers over the radio of the Chicago Evening News and of the radio station of Mr. Rodman Wanamaker in Philadelphia.

At the invitation of the Rt. Rev. William A. Leonard, D. D., Dr. Patton brought the chorus and the moving picture to the city of Cleveland on May 10, on the occasion of the meeting of the Diocesan Convention. Dr. Patton made an address outlining the work of the Institute. The whole program was pronounced a brilliant success and the Diocesan Convention of Ohio appointed a committee representing the diocese who are undertaking to raise \$40,000 towards the building and equipment program at the Fort Valley School, Fort Valley, Ga. It is proposed

to call the boys' dormitory at Fort Valley, towards which the church people of the Diocese of Ohio are asked to make this contribution, the "Ohio Building."

The Bishop of Washington has publicly expressed his enthusiastic interest in the encouraging progress of the work of the American Church Institute for Negroes and has expressed a desire to cooperate in a plan to have the church people of the Diocese of Washington play their part in this program for adequate equipment of the schools of the Institute. The Bishops of Atlanta and of Georgia have expressed a like interest. In Philadelphia also meetings were held from May 28 to June 3, while the Bishop of New York is giving serious consideration to the question of having meetings in New York for the purpose of bringing this whole matter to the attention of the Church people of that great diocese.

The American Church Institute for Negroes is successfully developing in a dra-

matic and interesting way a great national enterprise in the selection and education of trained leaders and teachers of the Negro people. It is a fallacy to assume that a race, any more than a child in the period of its adolescence, will develop wisely and happily without sane intelligent guidance. This is a work of significant interest to the whole of the United States and one which appeals to the noblest conviction of a Christian people, especially to the members of the Episcopal Church. It merits the interest and support of every lover of his country and everyone who believes that the guarantee of civilization lies in fidelity to the Spirit of Jesus Christ. As a distinguished lawyer and Churchman in Chicago stated, "The cost of our share in the building and equipment program of these Institute schools will be more than repaid to the Church people of this diocese by learning that our Church can do such a big thing for America in so efficient a manner. We did not know it before."

Cooperating Agencies

All correspondence should be directed to the officials whose names and addresses are given under the various heads.

The Seamen's Church Institute of America

THE REV. W. T. WESTON, *General Secretary*
25 South Street, New York, N. Y.

OUR CHAPLAIN AT FORT STANTON,
N. M.

THIRTY-THREE miles from the nearest railroad station, situated on a high plateau in the mountains of New Mexico, is the little community of Fort Stanton. Its population, some two hundred and fifty seamen, victims of tuberculosis, comes from all over the United States seeking to regain health and strength. These men having contracted this dread disease in the course of their work are patients at the U. S. Marine Hospital No. 9.

In March, 1922, the Seamen's Church Institute of America assumed the responsibility of supplying a chaplain at Fort Stanton to act both as spiritual adviser and social service director to these men, who are making not only a real adventure of faith but also a desperate struggle for life demanding genuine hope and courage.

In December, 1926, the Commanding Officer set aside for our work at Fort Stanton a building in fair condition, made of native stone and once used as a Craft Shop. This building has been thoroughly renovated and converted into a beautiful chapel. The little chapel is now complete in every detail. The ceiling is of pressed steel finished in ivory,

while the altar, pews and other furnishings are in walnut. A room adjacent to the chapel and in the rear has been furnished for the Church School in which there are some thirty children of the officers and attendants at the Fort. This chapel, now known as the Chapel of our Redeemer, was consecrated by Bishop Howden July 10, 1927.

A great opportunity presents itself at Fort Stanton and it is our earnest prayer that sufficient funds may be forthcoming so that the Seamen's Church Institute of America may not be compelled to curtail her activities there, but may be able to accept the opportunity presented and meet in full her responsibility to these sick yet hopeful men.

Brotherhood of St. Andrew

MR. LEON C. PALMER, *General Secretary*
202 So. 19th Street, Philadelphia, Pa.

NEW ERA FOR ST. ANDREW'S CROSS

WITH its October number *St. Andrew's Cross* is entering upon its forty-first year of continuous publication. Consistently it has advocated during the four decades the two principles upon which the Brotherhood of St. Andrew was founded, that of habitual intercessory prayer for others and service in their behalf.

Members of the Brotherhood believe that these two principles should be incorporated into every work of the Church, so that all organizations shall have as their final goal

THE SPIRIT OF MISSIONS

bringing men and women to Christ through His Church.

With this in view the Brotherhood will this year enlarge the scope of its policy and strengthen its program by relating its activities definitely to every phase of parish life and work, especially educational activities such as the Adult Bible Class, the Church School, Young People's work, etc.

The Brotherhood's monthly, *St. Andrew's Cross*, will therefore be enriched through the addition of several new departments, including "Religious Education and Evangelism," "Religion in the Home and Everyday Life," "Personal Evangelism, Incidents and Illustrations," "General Church News," etc. In this way the magazine will be made to appeal to many who are not now members of the Brotherhood, and as a general Church-magazine for laymen (in addition to its special appeal to Brotherhood members) it can, and we hope will, become one of the strong agencies of the Church that shall aid greatly in making good the harvest that should result from the Bishops' Crusade of last winter.

Already promises of articles have been secured from Bishops Murray, Anderson, Brent, Darst, Ferris, Fiske, Freeman, Garland, Johnson, Manning, Oldham, Penick, Slattery, Stires and Woodcock; also from the Rev. Drs. Floyd W. Tomkins and W. A. R. Goodwin, the Rev. Messrs Charles N. Lathrop and Alfred R. Newbery, and from Mr. Frederic C. Morehouse. Other invitations to write have been issued and acceptances are pending.

The Church Periodical Club

MISS MARY E. THOMAS, *Executive Secretary*
22 W. 48th Street, New York, N. Y.

NOTES FROM THE C. P. C.

THE following extracts from a recent letter illustrate the way many and many a C. P. C. letter is used. It also explains why so many of our busy missionaries have little time to answer letters:

"Yesterday I received a package containing two copies of the Country Gentleman. I do enjoy reading them and then take them to the workers on our Indian Reservation and they, after reading them, pass them out for the settlers and the Indians. You see the magazines get good service after they reach here. I surely want to thank you for them and for remembering Utah and one of her workers.

"Have been so on the go lately that I hardly know whether I am going or coming. During the summer months most of the Church people here go up the canyons for the season and we close the church. I take that time to try to intensively get around the district. Since the first of May I have

driven the car over 7,500 miles of our Utah roads and most of these roads, while infinitely better than they were when I started the general work ten years ago, are not by any manner of means to be called perfect. I have had several services every Sunday and a considerable number during the week. I think that I have had a rather successful season and am hoping through this season to get several things that I have been working on for some years."



THE Executive Secretary of the Department of Missions has made the statement that the National Council, as representing the Church, works in every continent except Australia. The C. P. C. as one of the coöperating agencies extends the work into the one unoccupied continent, as is evidenced by the following from South Brisbane, Australia:

"The various papers come to me regularly and are devoured, not only by my family circle and myself, but they are passed on to others, and ultimately they find their way to a large reserve where an extraordinary number of Old Age Pensioners in the evening of their days live in their huts. They are most voracious readers, but have not much reading matter, and the papers sent me are gladly received. I take care that *The Living Church* gets to them. It is so wonderfully kind of you and your association to send them."



DR. TEUSLER tells us that since the wonderful outpouring of novels after the earthquake very few have reached St. Luke's Hospital, Tokio. Their acquaintance with modern fiction stops with the vintage of 1923-24. He then goes on to show how imperative is the need of recreational reading to missionary workers in a foreign city. Let us all lay his words to heart:

"Our friends at home have no idea of the terrific isolation which is inevitable in a work of this kind. Not only are we cut off from the currents of life which flow about them, but the very fact we are so isolated means that fifty per cent more of our life energy is poured into our work, and therefore the machinery is worked that much harder. As a physician I know how long hours of duty, followed by very limited possibilities of diversion, inevitably establish a routine for the mind, which is not from a health standpoint conducive either to its happiness or its greatest efficiency. We have no theaters in Japan; the moving pictures are poor, and the places in which they are shown much poorer. The relaxations of modern city life, even in its shop windows, are denied us and yet we demand that our missionaries bring to their daily tasks only clever, progressive, healthful and stable minds. In addition, it is ex-

ceedingly difficult for us to secure for our workers proper physical exercise. The hours are long, in the hospital for instance, and with the exception of a few weeks during the year in the midseasons the weather does not permit of out of door life with any comfort. The streets are muddy when it rains, exceedingly dusty when the sun shines. The city covers an area almost as great as New York, and anything like golf, tennis, or long out of door tramps is unavailable to almost all the workers.

"You can see from this and similar reasons how important it is that at least we supply our workers with good modern fiction and books of travel and general interest that their minds may be diverted from the daily grind of their duties. The C. P. C. can be a blessing in relief of this kind, and I beg that you make our appeal to this end as widespread as you think advisable."



ANY clergyman no longer needing his set of Pulpit Commentary is asked to communicate with the Church Periodical Club, 22 West 48th Street, New York. This commentary is always in demand for the clergy in Brazil.

The Girls' Friendly Society in America

MISS MARY M. MCGUIRE, *Secretary*
15 E. 40th Street, New York, N. Y.

NOTES OF THE G. F. S. A.

IN WORKING for its great aim and purpose, character building, The Girls' Friendly Society produces many valuable by-products, not the least of which, in both educational value and material results, are the really splendid gifts made to the Church for its work.

The reports which have just been tabulated show that in 1926 these gifts amounted to \$95,977.06, a most creditable sum when it is remembered that a large percentage of the membership consists of children and young girls, and that these gifts are only what is done by the branches corporately and does not include anything given directly to parishes, missions, etc., by individual members of the society.

Included in these gifts was the full sum necessary for building a house for Miss Bartter at Zamboanga, P. I., many scholarships at All Saints' School, Bontoc, P. I., and the support of a social service worker in the Wuchang Cotton Mills.

Other gifts made amounted to \$24,767.23 to objects outside the Church. Nearly \$80,000 was paid for the purchase of property and permanent improvements to that already owned and used for lodges and holiday houses.

THE thoughts of the G. F. S. A. are turning, during the month of October, towards Boston, where on November 2nd the society will meet for its thirty-seventh national council and to keep the fiftieth anniversary of its founding.

The first branch was organized in St. Anne's Church, Lowell, Massachusetts, in November, 1877, by Elizabeth Mason Edson. One of those present at this meeting fifty years ago was the Rev. Alfred Evan Johnson, whose continuous interest in the society has been of longer duration than that of any other person, an interest which has never failed. He is to be one of those who will make the pilgrimage on November 6th to Lowell where in 1877 he was curate and the first clergyman of the American Church connected with a branch of the Girls' Friendly Society.

At this meeting of National Council a conference plan—new to the G. F. S. A.—will be tried. There are many questions to come before the society which can best be considered by small groups. For this reason twice during the sessions of the Council the whole body of delegates and visitors will be assigned to small groups of not more than thirty each. In these groups, under the guidance of leaders who in a preparatory training course have studied the problems vital to the growth of the G. F. S. A., each individual will be able to participate in the discussion.

And then because each delegate is not only a member of the G. F. S. A., but of a community, a nation, and the world, there will be an opportunity at Boston to consider things of vital concern to the world today. There will be four *Interest Groups* of two sessions each to be led by an expert in the particular field.

The membership in these groups is to be one of choice. It will not be an easy matter to choose among such interesting subjects as: *International Understanding, What Does It Mean to Me?; Jesus' Way With People*—a study of religious values, *Jesus and the World Today*—a study of social standards today, and *New Roads to Our Goals*—a discussion of leadership, its problems and opportunities.

The theme chosen for the National Council *Widening Horizons* will, it is hoped, lead every participant in the Boston meetings out into larger fields of vision and service in the new half-century just opening to The Girls' Friendly Society in America.

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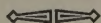
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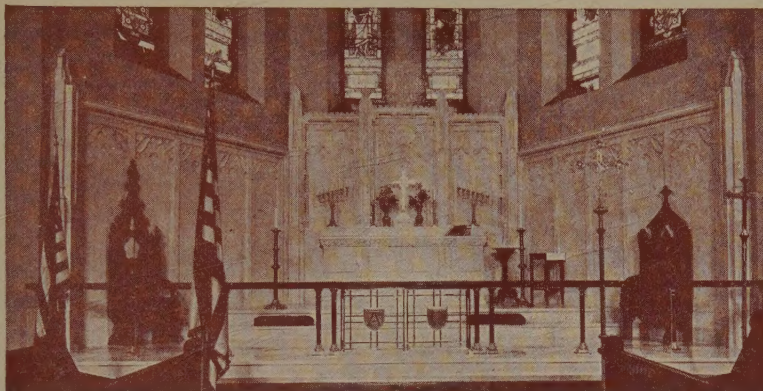
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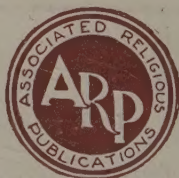
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